

26
E S S A Y S
ON
SEVERAL SUBJECTS,

V I Z.

Religious, Moral, and Political,

Chiefly Published in the

YORK PROTESTANT COURANT,

Now reprinted at the Desire of several Gentle-
men of Distinction.

The SECOND EDITION.

By PHILELEUTHERUS EBORACENSIS.



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OR, THE

Protestant Courant.

TUESDAY, Sept. 23, 1746.

Nº 1.

To the Printer of the YORK JOURNAL, &c.

You are desired to insert the following Letter in your Paper.

S I R,

MANY Things have of late been said and wrote so well on the Subject of Popery, that any more might seem unnecessary; but till the whole Body of the People are made thoroughly acquainted with the malignant Spirit, and hellish Principles, which that false Religion inspires, and the cruel and unnatural Practices it avows and encourages, it is scarce possible to dwell too much upon them. We frequently hear it said amongst the lower Sort of People, when any thing is mentioned to the Disadvantage of Papists, That *there are good and bad of all Religions*; and *what signifies a Man's Principles, if his Practice be good?* This may indeed have the Appearance of Charity, but, in Reality, must proceed from a profound Ignorance of the true State of the Case. For who is most likely to act well, a Man of good, or bad Principles? Now we know very well, if a Papist acts up

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to.

to his Principles, (and no Man thinks himself under greater Obligations to do so) it is impossible for him in a Protestant Country, to be a good Subject, a good Neighbour, a good Friend, or, in short, to discharge any of the Duties of civil or social Life, any farther than is consistent with his blind and execrable Superstition. The religious Interests of Protestants and Papists never can be the same; they are as opposite as Light and Darkeness. Popery breaks through all the Ties of Nature and Civil Government; the Love of our Family, our Friends, our Country, of Mankind in general, must give Way, to the smallest Interest of that corrupt Religion.

I was glad to see in your Paper, of the 16th Instant, an Account of several Cruelties committed by the *Irish Papists* upon the PROTESTANTS in 1642. I have now before me a little Book, which fell accidentally into my Hands, with this remarkable Title, *A Collection of Murders in the several Counties of Ireland, committed since the 23d of October 1641, abstracted out of certain Examinations, taken by Virtue of Commissions under the great Seal of Ireland, which said Particulars are singled out (amongst infinite others of that Kind) pointing to the Circumstances, and the Names of the Persons (or some of them) murdering or murdered: The fuller Evidence of which may be found, according to the Quotations, in the Archives of Dublin, now in the Possession of the Clerk of the Council.* I shall the next Week send you some of the most surprizing Relations, selected from a great many others of the same Kind: Indeed it is full of such amazing Instances of Cruelty and Barbarity, as are shocking to human Nature, and would appear incredible to any that were unacquainted with the murderous Temper of Popery; nor even yet would it seem probable, if the Things were not proved by the Depositions upon Oath of many Persons of undoubted Credit, many of whom were Eye-witnesses, and whose

whose Names and Places of Abode are there set down. These are not general Reports, but distinct Relations of particular Facts, where Time and Place are specified. A good and honest Nature, it is true, would dispose a Man to put the most favourable Interpretations upon the Conduct of others, and Christian Charity yet much more. But in this Case there is no Room for Charity, the Evidence is so full, the Proof so abundantly clear. These shocking Truths are so glaring, that one would think, that even Papists themselves, notwithstanding all their Prejudices, might be convinced of the Wickedness of their own Religion. And indeed, the Massacre of above Two hundred Thousand Protestants in *Ireland*, beyond the Example of former Ages, and exceeding all the Rage of Heathenish Persecution, is an indisputable Fact, sufficiently attested by numberless Historians of the most undoubted Authority, as well as the universal Tradition of that Nation; a Fact which ought to be remembered by every *British* Protestant, nay by all the Protestants in *Europe*, and every Friend to Virtue, to Civil and Sacred Liberty throughout the World, and ought constantly to be ascribed to its true Causes, viz. the fatal Errors of *Rome*.

TUESDAY, Sept. 30, 1746.

No 2.

Some farther Account of the Cruelties committed by the Irish Papists upon the PROTESTANTS of that Kingdom.

MR. William Blundell, drawn by the Neck in a Rope, up and down *Blackwater* at *Charlemont*, to confess Money; and three Weeks after, he, with his Wife and seven Children drown'd. Forty-four at several times murder'd

dered. - A Wife compelled to hang her own Husband. Deposed by *Ed. Sulstenfal*, and *Geo. Littlefield*, of the County of Armagh.

Twenty-two Protestants put into a thatch'd House, in the Parish of *Kilmore*, and there burned alive. Deposed by *Anne Smith*, and twenty-six others in the same County.

The Wife of *Arnold Taylor*, great with Child, had her Belly ripp'd up, then drown'd: And *Thomas Mason* buried alive. Deposed by *Elizabeth Price* in the said County.

Seventeen Men, Women and Children cast into a Bog-Pit, in the Parish of *Dumcrees*. Deposed by *Thomas Green* in the same County.

One thousand five hundred murdered in three Parishes. Deposed by *James Shaw* in the same County.

Three hundred Protestants stripp'd naked, and put into the Church of *Lough-gall*, whereof about one hundred were murdered within the Church; among whom, *John Gregge*, was quarter'd alive, his Quarters thrown into the Face of *Richard Gregge*, his Father: Such as were not murdered, were turned out a-begging amongst the *Irish*, naked, and in the Cold; most of whom were killed by *Irish* Cripples, their Trulls and Children. Deposed by *Alice Gregge* in the same County.

Two Women hanged up by the Hair of their Heads all Night, the next Day being found alive, they were murdered. Deposed by *James Shaw*, of the County of *Catherlagh*.

A Woman newly delivered of two Children, one of them had its Brains beat out against the Stones, and then thrown into the River *Barrow*, the other destroyed. About Forty *English* murdered thereabouts. Deposed by Dame *Anne Butler*, County of *Catherlagh*, and *Joseph Wheeler*, Esq; County of *Kilkenny*.

A Dyer's Wife of *Ross-Trevor* was killed at the *Newry*, and her Belly ripp'd up by the Rebels, (she being great with Child of two Children) who threw her and them into a Ditch; and that he, this Deponent, drove away Swine from eating one of them. Deposed by *Philip Taylor*, County of *Armagh*.

At *Scervagh-Bridge* one hundred drowned, at another Time eighty, at another fifty, at another sixty, and twenty-seven murdered. Deposed by Captain *Henry Smith*, County of *Downe*.

Mr. *Pardoe*, a Minister, and *William Rimmer*, a Packet-Post, murdered at *Balothery*; Mr. *Pardoe* afterwards cast on a Dung-hill, and his Head eaten by Swine. Deposed by *Thomas Clithero*, Clerk, County of *Dublin*.

Eighty Men, Women, and Children burned and killed in the Castle of *Lisgorl*. Deposed by *Matthew Brown*, County of *Monaghal*, and *John Simpson*, Gent. County of *Fermanagh*.

One hundred and fifty-two hanged at *Tully*, after Quarter promised. Deposed by *Robert Aldrich*, County of *Monaghan*, and *Richard Bourck*, County of *Fermanagh*.

A Child of *Thomas Stratton's* of *Newton*, boiled to Death in a Caldron. Deposed by *Mary Parkin*, and *Elizabeth Bursell*.

Ralph Heyward, (after he had turned to Mass) was murdered, his Wife and Children hanged, the one at her Neck, the other at her Girdle. Deposed by *William Hew-eston*, Clerk, County of *Kildare*.

John Morley, his Wife and Children, and one *John Plivie*, (after they had turned to Mass) were murdered. Deposed by *Robert Brown*, of the same County.

A Boy had his Head clove, and before he was dead hung on his Father's Tenter-hooks. Deposed by *William Parkinson*, County of *Kilkenny*.

Sixty Men, Women and Children murdered at the *Graigne*, many of them buried alive. Deposed by *John Minte*, City of *Kilkenny*.

At *Balincolough*, within four Miles of *Ross*, *April 1642*, *John Stone* of the *Graigne*, his Son, his two Sons-in-law, and two Daughters were hanged: one of his Daughters, great with Child, had her Belly ripp'd up, her Child taken out, and such barbarous, beastly Actions used to her, as are not fit to be mentioned. Deposed by *Owen Frankland*, of the City of *Dublin*.

Mrs. *Jane Addis* of *Kilcourse*, (after her going to *Mafs*) murdered in her House, in *Fox Country*, *Com. Regis*, having a Child not a Quarter old; the Murderers putting the dead Woman's Breast into the Child's Mouth, bade it suck, *English Bastard*, and so left it. Deposed by *Margery King*, and *James Dowdall*, of *King's County*, and *John Wild*, and *Thomas Fleetwood*, of the County of *Westmeath*.

An *English* Child taken by the Heels, had its Brains dashed out against a Block of Timber. Deposed by *Andrew Adair*, County of *Mayo*.

The Wife of *Henry Mead* hanged; the said *Henry* himself being placed in a Ring among the Rebels, each stabbing him as he was forced to fly from Side to Side, till his Shoulder and Breast were cut in two with a Bill-hook. Deposed by *Susan Steel*, County of *Longford*.

Thirty or forty *English* (formerly turned Papists) drown'd in the Sea, near *Killala*. Deposed by *John Goldsmith*, Clerk.

A Man wounded, and buried alive. A Minister murdered, after he had gone to *Mafs*. *Idem*.

At the *Mayne*, the Rebels forced one *Simon Leper's* Wife to kill her Husband, and then caused her Son to kill her, and then hanged the Son. Deposed by *John Rutledge*.

Near

Near *Kilfeckat*, an *English* Man and his Wife, and four or five Children, hanged by Command of Sir *Morgan Kavanah* and Mr. *Robert Harpole*, all afterwards cast into one Hole, the youngest Child, not dead, putting up its Hand, crying *Mammy, Mammy*, yet buried alive. Deposed by *William Parkinson*, Esq; County of *Kilkenny*.

William Stewart had Collops cut off him, being alive, Fire-coals put into his Mouth, his Belly ripped up, and his Entrails wrapt about his Neck and Wrists. Ten Men and Women buried alive near *Temple-house*. Deposed by *Andrew Adair*, Esq; County of *Mayo*.

In *Sligo*, the Rebels forced one *Lewis* to kill his Father, and then hanged the Son. Deposed by *John Rutledge*.

Twenty four *English* (after they had revolted to Mass) murdered at the Silver-mines. Deposed by *Ann Sherring*, County of *Tipperary*, and three more.

Sixty Families of the Town of *Dungannon* murdered. In and about *Dungannon* three hundred and sixteen more murdered; drowned in the River of *Berbur* and *Blackwater* two hundred and six; at a Mill-Pool in the Parish of *Killamen*, three hundred drowned in one Day.

Eighteen *Scotch* Infants hanged on Clothier's Tenter-hooks; and one young fat *Scotsman* murdered, and Candles made of his Grease; another *Scotsman's* Belly ripp'd up, and the End of his small Guts tied to a Tree, then he drawn about till his Guts were pulled out, *that they might try* (said they) *whether a Dog's or a Scotsman's Guts were longest*. Deposed by *Anthony Stratford*, County of *Armagh*.

And all these Cruelties are, if possible, exceeded by the frightful Massacre of all the *Protestants*, Men, Women and Children in the Town of *Sligo*, in the Province of *Connaught*; where *O Conner Sligo*, the most inveterate and cruel of all the *Irish* Rebels, upon a Consultation with

his Followers and Kinsmen, and the whole Body of the *White-Friars* of that Town, at last resolved they should all be put to Death: Accordingly, at Midnight, these miserable People were first stripped naked, and then inhumanly murdered in the Goal, with the Axes and Skeins of two Butchers, hired to perform the bloody Execution.

The same wicked Company of *White-Friars*, went some Time after in their Habits, in solemn Proceſſion, with Holy Water in their Hands, to sprinkle the River, under Pretence of cleaning and purifying it from the Stain and Pollution of the Blood and dead Bodies of the Hereticks, as they thought fit to call the unfortunate *Protestants*, who were inhumanly butchered at that Time. And it appears that there were infinite other Cruelties of the same Nature committed, the Particulars of which never yet came to Light; for we are well informed, that when the Account of the inhuman Barbarities and utter Depopulations of the Province of *Munster*, were faithfully collected by the Reverend Mr. Archdeacon *Byſſe*, by Virtue of a Commission under the great Seal of *Ireland* for that Purpose; that unfortunate Gentleman was barbarously murdered by the *Irish*, who expressed that to be the Cause of his Death, by which Means those Examinations were lost.

I have only one Reflection to make upon all these dreadful Histories, *viz.* That, in all Probability, had the late wicked Rebellion succeeded, (God be thanked that it has not) the same Barbarities which were formerly put in Practice against our Brethren in *Ireland*, by the Assistance of a *French* Power, and a *Romish* Inquisition, might have been inflicted upon us here, if not more terribly; perhaps more generally than they were in the other Kingdom.

The Conclusion to be drawn from hence, I leave to every honest thinking Man.

TUESDAY, Octob. 7, 1746.

N^o 3.*Libertas consistit in Legibus.* Cicero.

LIBERTY may be divided into *Moral, Religious,* and *Civil*; as for the first, which is only another Name for *Virtue*, or the regular Conduct of Life, it is a Subject more proper to be discussed at another Time and Place. But with Respect to *Religious* and *Civil Liberty*, which have so strict a Connexion, if not in the Nature of things, at least in our Constitution, I shall offer a few Thoughts on that Head.

Religious Liberty then, is a Man's *Right* to use his *Reason* in Matters of a mere *Religious Nature*, without any *Restraint* from the Civil Magistrate, and to worship God in that Manner which is most agreeable to his own impartial *Conscience*; and this is the *natural and unalienable Right* of all Mankind; but it must be always supposed that he maintains no *Principles* which are plainly destructive of the *Civil Government* under which he lives, or does any Thing inconsistent with the *Publick Peace*, otherwise it would be no longer *Liberty*, but a *Religious Phrenzy*, and its Effects might be fatal. *Civil Liberty* is a Power to speak and act as a Man thinks convenient, within the Bounds and Rules of Society: or such a Freedom of Expression and Action as a good Man would wish; or, in other Words, a full *Security* for the *uninterrupted Possession* of our *most valuable Rights*. A State may be said to be free, where the Laws reign, those very Laws which the People have themselves made, or by their Representatives; where the *Supream Magistrate* has no Power to alter those Laws without their Consent, nor to hurt the Person, or invade the Property of the meanest Subject,

Subject, whilst he continues to behave himself well. Indeed this may admit of a considerable Variety, according to the different Tempers and Circumstances of Nations, or the fundamental Rules of a particular Community. It must be owned, that some part of that Liberty which all have a Right to, in a State of Nature prior to Civil Government, must be given up, in order to reap any Advantage from it. Many Rules and Constitutions must be made which affect the Persons and Properties of Multitudes, without the express Consent of each Individual; or if that Consent could be actually obtained, a Man in this Case gives up his *private Right* for the Sake of *publick Advantage*: As for Instance, the various Ways of raising a Supply for the Exigencies of State, or the Methods made use of in punishing Delinquents; in this Case, whatever seems an Hardship to Particulars, is excused and becomes just from publick Necessity. Every Individual of Course loses his Right, when that Right comes to be inconsistent with the Common-weal. There is one Thing more, I think, almost essential to true Liberty; that the Laws in general should not only be consistent with moral Freedom, or allow and encourage a virtuous Conduct, and be so contrived as to preserve, as much as possible, an equal Liberty amongst all Ranks of Men, but should of themselves admit of a considerable Latitude, or a sufficient Power should be somewhere lodged, in proper Hands, to soften their Rigour. It may often happen, even where the Magistrate has neither Power nor Inclination to disannul the Laws, the Subject may yet be greatly burthened; but the Case is widely different in our excellent Constitution, which bears such Regard to the Properties of Men, that nothing but the Necessity of State can take away the smallest Right; so tender is it of their Lives, that ten guilty may sooner escape, than one innocent Person suffer.

In short, how greatly distinguished for the most perfect Liberty is the British Government? under which, every Man approves himself the wiser, the better, the happier Man, or the contrary, in Proportion as he obeys, or disobeys the Laws of his Country. How beautiful! How glorious! How amiable! How precious is this Liberty! So productive of the general Good! So conducive to the private Happiness of each Individual! How agreeable to the *Dignity* of human Nature! Such a Land of Liberty is the *Soil*, where the Mind of Man may be said to *flourish*, where the Soul is able to exert itself, can act agreeably to its native Freedom, and nobly improve its *rational Powers* to their due Perfection. Let us take a *View* of its happy Consequences and blessed Effects. How are the Fastnesses of the Mountains, and the very Wilds of Nature converted into the most *beautiful Scenes*? and the forlorn and barren Plains turned into fruitful Fields that seem to pour out Plenty? How are Plants of a more curious Kind, and tender Disposition, nourished in a colder Air, and Fruits of finer Taste, which Nature seem'd to have intended, as a Boon, only for *Southern Climes*, made to thrive, and brought even near Perfection in a *Northern Region*; and such Improvements every where made, that a whole Country is converted into one compleat, tho' infinitely *varied Garden*? How are the rougher Seasons of the Year *softened*, and become consistent with all Sorts of Manufactures, and the most *extensive Commerce*? 'Tis all due to *Liberty*, ever-beneficent, all-powerful *Liberty*.

'Tis this *glorious Principle* inspires the *brave Soldier* with Courage and Resolution never to be equalled by the Sons of *France* and *Rome*; nor is it to be wondered at that he behaves with uncommon Bravery, even against superior Numbers of such who basely fight in *Slavery's Cause*; his Ardour has no Check, because Freedom is the great Object in his View, and he becomes resistless from a Consciousness that he

he wars for the *Benefit* of *Mankind*. 'Tis this makes the bold and hardy *Sailor* meet, fearless, all the *Storms* of the wide Ocean; Lightnings, Tempests, and Elemental Wars; nay more, to remain, undaunted, amidst the fiercer *Thunders* of a Sea Engagement. 'Tis this enables the rough *Plowman* to sustain the Inclemencies of the Weather, and all the Hardships of his laborious Employment, with a chearful Air and Countenance. 'Tis this supports the industrious *Mechanick*, and the unwearied *Manufacturer* under all the Fatigues of their daily Labour. 'Tis this encourages the *adventurous Merchant* to risque so much, in Hopes of encreasing that Wealth which he knows he can enjoy, and use at Pleasure, in *full Security*. 'Tis to the Love of Liberty the *sagacious Pleader* owes his Eloquence and Force of Reason. To this the *Poet* owes his *Wit*, all his exalted Thoughts, and bright Imagination. 'Tis this inspires the worthy *Senator* with noble Sentiments, with a Dignity of Language, a Strength and Justness of Expression, which the *politest Slaves* can never imitate. This procures Ease and Convenience to the *Learned*, who dare venture to treat a Subject of Importance with becoming Freedom, without Fear or Danger of a *Basilisk*, or a more cruel *Inquisition*. Such as chuse to employ their Minds in higher Speculations, and severer Studies, these have Leisure to *dive* deep into the Secrets of Nature, and explore the great *Creator* in his Works.

I shall conclude this Subject with a few Lines from a great and celebrated *Author*, who was an *Ornament* to his *Country*, and both understood and acted upon the true Principles of Liberty, as much as any Man of his Age. Speaking of *Italy*, he says,

- ' But what avails her unexhausted Stores,
- ' Her blooming Mountains, and her sunny Shores,
- ' With all the Gifts that Heaven and Earth impart,
- ' The Pride of Nature, and the Charms of Art,

' While

' While proud Oppression in her Vallies reigns,
 ' And Tyranny usurps her happy Plains ?
 ' The poor Inhabitant beholds in vain,
 ' The red'ning Orange, and the swelling Grain ;
 ' Joyless he sees the growing Oils and Wines,
 ' And in the Myrtle's fragrant Shade repines,
 ' Starves in the Midst of Nature's Bounty, curst,
 ' And in the noble Vineyard dies for Thirst.
 ' O Liberty ! Thou Goddess heavenly bright !
 ' Profuse of Bliss, and pregnant with Delight !
 ' Eternal Pleasures in thy Presence reign,
 ' And smiling Plenty leads thy wanton Train.
 ' Eas'd of her Load, Subjection grows more light,
 ' And Poverty looks chearful in thy Sight ;
 ' Thou mak'st the gloomy Face of Nature gay,
 ' Giv'st Beauty to the Sun, and Pleasure to the Day.
 ' Thee ! Goddess, Thee ! *Britannia's* Isle adores,
 ' How oft has she exhausted all her Stores ?
 ' How oft in Fields of Death thy Presence sought ?
 ' Nor thinks the mighty Prize, too dearly bought.
 ' On foreign Mountains may the Sun refine,
 ' The Grapes soft Juice, and mellow it to Wine ;
 ' With Citron Groves adorn a distant Soil,
 ' And the fat Olive swell with Floods of Oil.
 ' We envy not the warmer Clime that lies,
 ' In ten Degrees of more indulgent Skies ;
 ' Nor at the Coarseness of our Heaven repine,
 ' Tho' o'er our Heads, the frozen *Pleiades* shine :
 ' 'Tis Liberty that crowns *Britannia's* Isle,
 ' And makes her barren Rocks, and her bleak Moun-
 ' tains smile.'

PHILELEUTHERUS.

TUESDAY,

TUESDAY, Decem. 23, 1746.

No. 4.

To the Printer of the YORK JOURNAL.

S I R,

The following Account of the Siege of Derry by the Irish Papists, extracted from the best Historians, needs no Apology, I shall therefore send it as it lies before me.

THE Siege of *Derry* was opened the 18th of *April*, Anno 1689, by a Body of Papists, in Number Twenty thousand, the *Flower* of the *Irish* Army; they were prepared with all Necessaries for a Siege of that Kind, and assisted by two skilful Generals and Engineers, viz. *Mareschal General de Rosen*, and *General Mammo*.

The City of *Derry* is neither situated by Nature, nor fortified by Art, to sustain a Siege; the Persons who so nobly defended the Garrison were not Veteran Soldiers, but Citizens of the Town, and a great Company of *undisciplined, despoiled Protestants* of the neighbouring Counties, who fled from the Ravages, Depredations and Murders of the Papists in the open Country, to seek for Shelter and Refuge in this City; where, with only Half a Regiment of Lord *Mountjoy's* disciplin'd Soldiers, they quickly formed themselves as well as they could into Military Order, and were in all not above Seven thousand three hundred and sixty-one fighting Men.

During the whole Time the Siege lasted, which was from the 18th of *April*, to the 31st of *July*, the Besiegers were never able to dismount even one of the Canon of the Garrison, or to make a Breach in the Walls; that it was commonly said, *If the Walls of Derry had been made of Canvas,*

Canvas, the Irish could never have taken the Town. And tho' they had neither Arms, Ammunition, Artillery, or Provision in any Degree, equal to sustain a Siege of much less Consequence, yet they only lost Eighty by the Hand of the Enemy, and of the Rebels were slain between eight and nine thousand, with a hundred Officers, and among them the French Engineer, General Mammo.

What the Besieged suffered most by, was Sickness and Famine; for a considerable Time before the Siege was raised, a Pint of coarse Barley, a little Greaves, and a few Spoonfuls of Starch, with a very moderate Proportion of *Horse-Flesh*, was reckoned a Week's Provision for a Soldier; at last they were reduced to such Extremities, that they eat Dogs, and Cats, and Mice, and fed upon Tallow, and what other wretched Food they could pick up. As they were straitned in the Siege their Miseries increased, that many for mere *Hunger*, and *Want*, pined and languished away, or fell down dead in the open Streets: Nor is it unworthy of Observation, that upon a near Enquiry into the State of Provisions in the Garrison, the latter End of the Week before the much wanted Succours arrived, it was found that it was not possible for them to hold out longer than the *Tuesday* following, without eating one another, or fighting their Way through the *Irish* Army, which they were by no Means able to do.

This made the breaking of the *Boom*, which obstructed the Passage up the River, by the *Mountjoy* the *Sunday* following, the more remarkable; for by that Means she, and the other Ship with her, forced their Way to the Town with a Supply of Food and Necessaries, for the Relief of the distressed and half-famished Garrison.

And as the Calamities of the Besieged were very great, so were the Terrors likewise and Sufferings of their Protestant Friends and Relations; which Tragical Account is movingly

movingly described by Archbishop *King*, in his *State of the Protestants in Ireland*, where, speaking of the cowardly and cruel Disposition of that *Popish Irish* Army, and their two *French* Generals, he says, “ That, according to the
 “ Nature of Cowards, they stuck at no Cruelty to gain
 “ their Purpose; they considered that the Besieged had
 “ many Relations in the neighbouring Country, and that
 “ they had a general Kindness for all the Inhabitants
 “ thereabout, being, if not their Relations and Acquain-
 “ tance, at least their Countrymen, and Protestants.

“ The Besiegers therefore hoped to take Advantage of
 “ this Tenderness and Good-Nature of the Besieged to
 “ reduce the Town; and, in Order to it, made Use of
 “ this Stratagem, which, *says the most Reverend Prelate*,
 “ was of their own Invention; for I do not remember to
 “ have met any Thing like it in History: And then goes
 “ on——Nor do I believe it was ever practis’d by any
 “ Nation unless the *French* in their late Wars. Thus it
 “ was; General *Rosen* issued out Orders to bring together
 “ all the Protestants, Men, Women and Children, pro-
 “ tected and not protected, and to set them before the
 “ Walls, there to receive the Shot of the Besieged,
 “ whilst the Besiegers made their Approach under their
 “ Cover; and in the mean Time to starve them, if their
 “ Friends in the Town would not, out of Compassion to
 “ them, yield up themselves and City into the Hands of
 “ these Murderers. The *Soldiers* executed this Order
 “ with the utmost Rigour; they first stript, and then drove
 “ all the Country for about thirty Miles before them, not
 “ sparing *Nurses* with the *Children*, Women *big with*
 “ *Child*, nor old decrepit Creatures; some Women in
 “ *Labour*, and some that were just brought to Bed, were
 “ driven amongst the rest. The very *Popish* Officers
 “ that executed the Thing confessed, that it was the most

“ *dismal Sight* that was ever seen ; and that the *Cries* of
 “ the poor People were still in their Ears.

“ They owned that they gathered above four thousand,
 “ that they kept many of them without Meat or Drink
 “ for a whole Week ; that several hundreds died in the
 “ Place, before they were dismissed, and many more on
 “ their Return Home ; and the Soldiers, Rapparees and
 “ Pilferers that followed the Army, had left them neither
 “ Meat, Drink, Household-Stuff, nor Cattle ; so that
 “ the Generality of them afterwards perished for Want,
 “ and many were knocked on the Head by the Soldiers.”

However God, in his great Goodness, at length put an
 End to the Miseries and Calamities of the Besieged, by
 the safe Arrival of the *English* Forces, with Provisions for
 their Relief ; and accordingly, the 31st of *July*, *Anno*
 1689, the *Irish* Army quitted the Trenches in the Night,
 and raised the Siege, and the *Protestants* in *Derry* were
 joyfully and wonderfully delivered from the Hands of their
 Enemies.

I have only one Observation to make upon this Piece
 of *History*, That nothing can be a fuller Evidence of the
cruel and *unrelenting* Spirit of Popery, than this whole
 Transaction ; for it can never be supposed, that the Gar-
 rison and Inhabitants of *Derry* would have endured such
 Hardships for so long a Time, had they not been sure of
 meeting with infinitely worse Treatment from the Hands
 of their Enemies, in case they had surrendered the City.
 Such is the Spirit of *undisguised Popery*, that those who
 had the best Opportunity of being well acquainted with
 it, chose rather to endure all the Evils of the severest Fa-
 mine, and the most raging Sicknes, than submit them-
 selves to their *Clemency*, *whose tender Mercies were Cruelty*.

I shall conclude with an Abstract of the Bull of Pope
Urban VIII. to the *Irish* Papists, which demonstrates,

that all the Outrage and Barbarities committed by those inhuman Wretches, were perpetrated by Warrant and Authority from the Court of *Rome*; this most unheard of Scene of Cruelty was there publicly justified and approved of.

“ — *Ad futuram rei memoriam* — *Urbanus Octavus*,
 “ &c. — Having taken into our serious Consideration the
 “ great Zeal of the *Irish* towards propagating the Ca-
 “ tholick Faith, and having got certain Notice, how, in
 “ Imitation of their gallant and worthy Ancestors, they
 “ endeavour by *Force of Arms*, to deliver their thrall’d
 “ Nation from the Oppressions and grievous Injuries of
 “ the Hereticks, and gallantly do what in them lieth to
 “ extirpate and totally root out those *Workers of Iniquity*,
 “ who in the Kingdom of *Ireland* had infected the Mass
 “ of *Catholick Purity*, with the *Pestiferous Leaven of their*
 “ *Heretical Contagion*, &c. We therefore, being willing
 “ with the Gifts of those spiritual Graces, whereof *we*
 “ *are ordained the only Disposers on Earth*; and by *Virtue*
 “ *of that Power of binding and loosing of Souls*, which
 “ God was pleased to confer upon us; To all and every
 “ one of the faithful Christians in the aforesaid *Kingdom*
 “ *of Ireland*, and for the Time militating against *Here-*
 “ *ticks*, &c. *Do grant a full and plenary Indulgence, and*
 “ *absolute Remission of all their Sins*, &c. Desiring
 “ heartily all the Faithful in Christ, now in Arms, to be
 “ Partakers of this *most precious Treasure*.

“ *Dated at Rome in the Vatican, or St. Peter’s Pa-*
 “ *lace, May 25. 1643. in the 20th Year of our*
 “ *Pontificate.*

“ *M. A. MARALDUS.*”

See the Copy of the said Bull at large in the Trial of
 the Lord *Mac Guire*, executed for High Treason in 1644,
 for

for the cruel and traiterous Part he acted in the dreadful Rebellion of 1641. The Account of which Trial is now annexed to Sir *John Temple's* History of the *Irish* Rebellion. Dublin, Printed, Anno 1724.

Phileleutherus Eboracensis.

TUESDAY, Decem. 2, 1746.

Nº 5.

To the Printer of the York Journal, &c.

S I R,

I hope the following Account of the Massacre of the Protestants at Paris, Anno 1572, will not be unacceptable to your Readers.

THO' there is no Pleasure in hearing or reading such dreadful Accounts, which are indeed shocking to Nature, yet the Use they may be of to raise in our Minds a just Abhorrence of the Facts themselves, and a suitable Indignation against the Contrivers and Executors of such horrid Scenes of Villainy and Barbarity, will make it well worth our While to enquire after them.

It would be too tedious to relate all the Particulars of this *Massacre*; only, that this Age may have some Idea of such a never to be forgotten Wickedness, brought about by Popish Zealots, take it from the *French Historian* that wrote the History of that Kingdom, from the Reign of *Hen. II.* to *Hen. IV.*

The Beginning of it was thus: The Palace Clock struck; a Noise was heard about the Streets of *Paris*, that the *Hugonots* were in Arms, (they being then in their Beds) and intended to kill the King, &c. The Gentlemen, Officers of the Chamber, Governors, Tutors, and Household Servants of the *King of Navarre*, and Prince of *Conde*, were driven out of their Chambers, where they

slept in the *Louvre*, into the Court, and there massacred in the King's Presence. The like was done to the Lords and Gentlemen which lay about the Admiral's Lodgings; and then throughout the Town, in such a Manner, that the Number slain, that *Sunday* Night and the two Days following, within the City of *Paris* and the Suburbs, was esteemed to be about Ten thousand Persons; Lords, Gentlemen, Pages, Merchants, Artificers, Women, Maids, Boys; not sparing little Children in their Cradles, or in their Mothers Wombs.

The Honourable Protestant Lords and Gentlemen, who were slanderously accused of Conspiracy and Practice against the King, were then stark naked, and in their Beds, scarce awakened, in the Hands of infinitely cruel and treacherous Enemies, not having so much Leisure as to breathe; and were slain, some in their Beds, others on the Roofs of Houses, or in whatever other Place they could be found. The Brave Protestant Admiral *Coligni's* Head was carried and presented to the King and the Queen-Mother, and then embalmed and sent to *Rome* to the Pope and the Cardinal of *Lorrain*. The common People cut off his Hands, and his Privy Members, and dragged his Body for three Days about the City; then it was carried to the Gibbet of *Montfaucon*, and there hang'd by the Feet.

Let the Reader here consider (says the *French* Author) how strange and horrible a Thing it was, in a great City, to see at least Sixty thousand Men with Pistols, Pikes, Cutlasses, Poinards, Knives, and other such bloody Instruments, run swearing and blaspheming the Sacred Majesty of GOD, through the Streets, and into Houses, where they most cruelly massacred all they met, without any Regard to Estate, Condition, Sex or Age. The Streets pav'd with Bodies cut and hewn to Pieces; the
Gates

Gates and Entries of Houses, Palaces, and publick Places dyed with Blood. Shoutings and Hollowings of the Murderers, mixed with continual Noises of Pistols and Calivers discharged; the pitiful Cries and Shrieks of those that were murdered. Slain Bodies cast out of the Windows upon the Stones, drawn through the Dirt, strange Noises and Whistlings, breaking of Doors and Windows with Bills and Stones; the spoiling and sacking of Houses; Carts, some carrying away the Spoils, others the dead Bodies, which were thrown into the River *Seine*, all now red with Blood which ran out of the Town, and from the King's *Palace*.

Davila, another *French* Writer tells us, There were killed in the City that Day and the next, above Ten thousand, whereof Five hundred were Barons, Knights and Gentlemen, now purposely met together from all Parts to honour the King of *Navarre*'s Marriage. Most sad and lamentable Stories might be here related; for the Cruelty was prosecuted in so many Places, and with such Variety of Accidents, against People of all Conditions, that it was credibly reported, there were slain above Forty thousand *Hugonots* in a few Days.

Thuanus, who was himself a *Papist*, and therefore not to be suspected of Partiality to the *Protestant* Cause, has this remarkable Passage in his History. ‘ Now *Guise* returned into the City when the King's Guards fell upon the Noble Protestants, who were their Friends and Acquaintance, to the Destruction of their Lives and Fortunes; this Task being in a particular Manner appointed them, whilst the common People, stirr'd up by the inferior Officers and Soldiers, were let loose upon their Fellow-Citizens, to commit all Sorts of Disorders. And indeed the Noise of the Murderers, and of those who plundered in the Streets and Ways, was heard on every

‘ Side. Dreadful were the Cries of the *Dying*, and of
 ‘ the Neighbours who apprehended Danger : The dead
 ‘ Bodies of the murdered were thrown down from the
 ‘ Windows ; the Courts, and even Houses, were filled
 ‘ with the slain ; Carcases were drawn thro’ the Streets
 ‘ covered with Mire, and such Quantities of Gore in the
 ‘ Lanes and Channels, that *Torrents of Blood* in several
 ‘ Places ran down to the River. In short, there was an
 ‘ innumerable Multitude put to Death, of Men and Wo-
 ‘ men, even such as were with Child, and Children.’

Nor ought it to be passed by, the Applauses with which
 the News of this inhuman Massacre was received at *Rome*,
 as we find by an Oration of M. *Ant. Muretus*, in Honour
 of *Charles the Ninth*, the most Christian King of the
Gauls, before *Gregory XIII.* Pope, made at *Rome*, *Jan.*
Ann. 1572, where, among other Things, are the follow-
 ing Expressions, ‘ O that memorable Night, and for its
 ‘ glorious Deeds worthy of a most distinguishing Mark ;
 ‘ in which Night, I think, the Stars shone with a more
 ‘ than common Splendour, and the River *Seine* rolled a-
 ‘ long with prouder Waves, that it might hurry down the
 ‘ dead Bodies of those impious Wretches with greater
 ‘ Speed, and unburthen itself into the Sea ! O glorious
 ‘ Day, full of Mirth and Joy !’

Nor can I forbear, on this Occasion, to mention the
 Severities practised upon the poor Remains of the Prote-
 stants in *France* of late Years, many of whom they have
 cut in Pieces in *cold Blood*, tho’ they have always been as
 loyal, and even more industrious, than any other of the
 King’s Subjects. Their *Ministers* they have hanged,
 Men, who were remarkable for their exemplary *Sobriety*,
 for their *Learning* and *Piety* ; and who behaved them-
 selves, during their Confinement, and when they came to
 die, with such a *Stedfastness* of Resolution and Courage, as

‘ think, you will find Fools enough to believe you.’ No Doubt, it was artful enough, for when a Thing, however certain, comes to be questioned, the Evidence for it will not be thought so strong by the Bulk of *Men*, it is a Pity that these Enemies of Mankind should be so well acquainted with the Foibles of *human Nature*. These Disturbers of our *Peace* are very active and industrious, and never fail to make Use of all Methods to carry on their pernicious Designs.

I was much surprized, as we were celebrating the last Fifth of *November* with the usual Joy, for the double Deliverance of that Day, when I overheard some People say,——It was an old Story——they wondered why the *Day* should be kept up——and they did not believe there was any Thing in it. I do not at all wonder that *Papists*, and the *Jacobites* their Friends, are assiduous to lessen the *Credit* of that Fact, which reflects so much Dishonour on their *Party*: Their Design is plain, and the Gradation easy. They would have us think, the *Papists* were innocent, and consequently that the Protestants have raised, and industriously propagated the *Scandal*; then Compassion to the poor *injured* *Papists*, and Indignation towards Protestants, who have so grossly *misrepresented* and *abused* them,——still more favourable Apprehensions of that Religion, and its Professors——Protestants more blameable; till, in Time, *Popery* becomes a Matter of Indifference, or perhaps of Choice.

PHILELEUTHERUS EBORACENSIS.

TUESDAY,

TUESDAY, Jan. 6, 1747.

Nº 6.

*To the Printer of the YORK JOURNAL.**Semper ego Auditor tantum nunquamne reponam?*

JUV.

S I R,

THERE was published in the *Gentleman's Magazine* for *November* last, an Extract of a Letter from *Manchester*, with Remarks upon it, the last of which breathes such a Spirit, as would be, I think, at any Time unbecoming an *Englishman* and a *Protestant*, but at this Juncture is both insolent and disloyal. It seems the Author of the Letter had accused his Townsmen of their rude and impudent Behaviour; that *Down with the Rump—Down with the Hanoverians, Presbyterians—Down with the K—g*, is the common Cry.

Now that a great Part of the Town of *Manchester* have shewn an uncommonly disaffected Spirit, is so notorious, that it would be as ridiculous to deny it, as it would be shameless to vindicate it. Does not every Post, nay almost every Traveller from those Parts, bring us fresh Accounts, of the riotous Conduct, not only of the Mob, but many People of better Fashion: They are so vexed, it seems, with the glorious Battle of *Culloden*, the fatal Extirpation of the Rebellion, and the Successes of his Majesty's Arms, that now when all their Hopes are at an End, they know not how to vent their Spleen, nor where to wreck their Malice.

The Remarker says, "The Truth is, that now and then a drunken Fellow, perhaps heated with some foolish Dispute about Church and Meeting-House, has cry'd *Down with the Rump.*" Here he would have

the World believe it is only a Religious Affair, but the contrary is well known, that it is not a Dispute whether Churchmen or Dissenters are in the Right, but a Political one, whether King *George* or the *Pretender* has the best Right.—Tho' I think it to the eternal Dishonour of any Man who calls himself a *Protestant*, to hesitate in this Case.

Mobs and Tumults in this *Jacobite* Cause have been very frequent, and 'tis well known, that such Magistrates as are remarkable for their Vigilance, have been not only interrupted in the Execution of their Office, but even threatened, and upon that Account obliged to call in a Military Force, which seems the fittest to deal with those who are Enemies to the Civil Power.

He denies that *Popish* Principles are industriously propagated, tho' I know not what other Name to give the Doctrines of *Divine*, *Indefeasible*, *Hereditary Right*, by which they would prove the Right of an Abjured *Papist* to these Dominions. He will not allow that the Rebels Heads are adored, tho' he does not think fit to deny, that internal Reverence and Adoration may be intended, because, forsooth, "No Body can prove it:" It is difficult indeed to penetrate the Minds of Men, but if their Actions be the best Interpreters of their Thoughts, one would imagine by the Actions of some People in *Manchester*, that a great Deal of Reverence was intended to be paid the Heads of those unhappy Wretches, which the mildest Government in the World has set up as the Monuments of their base Ingratitude and Treason.

As to Dr. *D——n* of that Place, whether he be a Bishop or not, 'tis well known he is a Nonjuror, but, says he, "admitting it, I cannot see how that should be a
"Term of Reproach in a Country which glories in a ge-
"neral Toleration of all *Religious Opinions*." But pray
what

what Connexion between Religious Opinions and a Man's refusing to take the Oaths to the Government? I cannot see with what Face a Man can expect to be indulged in his Religious Singularities, or in any Sense claim the Protection of the Laws, when at the same Time he is a prepossessioned Enemy to the Civil Establishment under which he lives. But he goes on, " except it will be affirmed, that " there is no Religion in an Oath, and that a Scruple about " one is more unpardonable than one about a Ceremony or " a Surplice."—How much of the Art as well as Spirit of the *Jesuit* appears in this Writer? Here he plainly insinuates, that every Man who scruples a Ceremony or a Surplice is more obnoxious to Society than one who refuses to take the Oaths to the present Government.—Of this let every impartial Man Judge. How ready are these People to claim the Benefit of Toleration for themselves, but envy it with Respect to all others?

As to what he says of the Practice of praying for the Dead not being disputed by the Divines of the Church of *England*; I am afraid he deceives himself; for my Part, I know of none who allow it, unless it be some Nonjuring Gentlemen, who arrogate to themselves the Name and Character of *The only True Church of England*, while they are a Reproach and Scandal to it. But it seems, " *Humanity* " can hardly tell how to censure it." Humanity it is true requires us to do all the Good that lies in our Power to our Fellow-Creatures whilst in this Life, but cannot be supposed to extend to the Life after this, since we have no Reason, from the Light of Nature or Revelation, to believe that it is in our Power to alter their State.

But he asks, " What Connexion is there between Popery and the Doctor's restoring Primitive Ecclesiastical Usages? What has the Mix'd Cup, Infant Communion, Trine Immersion, &c. to do with King *George* " and

“ and the *Pretender* ?” I answer, A great deal, if the Doctor and his Adherents who hold such Usages are known Enemies to King *George* and notorious Friends to the *Pretender*. And I suppose it will hardly be asserted that the Doctor and his Family were Friends to the Government, since *what* is fixed up at a certain Place is a plain Proof to the contrary.

At last this Writer thinks fit to observe, that “ the Character of a Clergyman of the Church of *England*, is “ in much less Danger from his Acquaintance with a *Non-juring Bishop*, than with a *Calvinistical Dissenter* :” The plain *English* of which is this, that a Clergyman of the Church of *England* is in less Danger of suffering in his Character from his Acquaintance with the professed Enemies of the Government, than with the undoubted Friends of the Government : That it is a greater Crime to converse with a Friend to the Protestant Religion and the present Royal Family, than with a Friend to a Popish Pretender, and consequently to Popery itself, to Civil Bondage, and Ecclesiastical Tyranny. As to the Dissenters, the Difference between many of them and us, is not so much in Matters of Doctrine as Ceremony ; and as to Politicks I believe all the Dissenters in *England*, I mean the Protestants, are real Friends to the present happy Establishment, and have shewn themselves hearty in the Cause during the late Time of Trial ; I wish I could say the same of the Dissenters in *Scotland*, who, it seems, are in the Doctor’s Way of thinking. But as to that stale Maxim of disaffected Bigots, that “ It “ is better to be a Papist than a Presbyterian :” I shall only observe with Mr. *Addison*, That he does not deserve the Name of a Protestant, who would rather join with those who differ from us in the Essentials, than with those who differ only in the Circumstantials of Religion.

In short, whatever some Men may pretend, 'tis impossible they should be Friends to their Country who endeavour to subject it to a Popish Prince, and Foreign Influence; nor Wellwishers to the Church of *England* that take every Step to betray her into the Arms of that old *Harlot* the Church of *Rome*.

PHILELEUTHERUS EBORACENSIS.

TUESDAY, Feb. 10, 1747.

N^o 7.

The true Notion of Persecution fairly stated, with particular Reasons for putting the Laws in Execution against Papists.

TO deprive a Man of his good Name, of the Benefit and Advantage of Trade, of his Fortune, his Liberty, to banish him his Country, and too frequently take away Life itself, because he differs from us in Opinion, is *absurd* and unnatural. 'Tis apparently absurd, to distress by all manner of Ways, to *persecute* with Fire and Sword, such as pay a Deference to their own Judgment and *Conscience*, 'tis punishing a Man for believing what he cannot help believing. I might as well quarrel with a Man, for the Difference of his *Complexion* or Stature, as hate him because the Model of his *Understanding* is not the same with mine. Besides, no Man can differ from me, but I must at the same Time differ from him; and if I have a Right to persecute him, he may with equal Justice *retaliate*; but perfect Rights can never be opposite and inconsistent. We are told of a Tyrant of *Sicily*, who found out a very extraordinary Method of punishing Delinquents; he prepared an *Iron Bed* of such a Size, then ordered the Criminal to be
laid

laid upon it at full Length; and if he was too short, he was stretched out *upon the Rack*, but if too long, *his Legs were cut off*. I think the modern Method of *Dragooning* Men into the *Faith*, is altogether as ridiculous.

It is unnatural thus to *sport* with the Miseries of Mankind, and to esteem that a Crime, which at the worst (supposing a Man sincere) can only be a Misfortune. Nothing can be more opposite to those kind and generous Sentiments which Nature has planted in our Breasts, and which grow up in the Mind of every one, who is not governed by the worst of Passions, or misled by the basest Principles; but it is most of all contrary to the *benign Temper* of Christianity, that disinterested Benevolence which is the distinguishing Characteristick of our Holy Religion. It must indeed be acknowledged that many do embrace *erroneous* Opinions, nor are they always free from *Guilt* in so doing, on the contrary they may be and often are highly blameable, for not having taken *due Pains* to be informed about an Affair of such *Importance*. Error is not excusable unless it be invincible; nor even yet altogether, unless a Man never had it in his Power to be better acquainted with Truth. But the Degrees of Guilt here can scarce be known, at least are not cognizable before any Human *Tribunal*. I think then it may be allowed as an established Truth, that all Men have a Right to their own Opinion in Matters of a *mere* Religious Nature, and the Magistrate should be careful to give them no Disturbance on that Account, lest he should be found in some Cases even to *fight against God*. As there is no *infallible* Judge of Controversy here on Earth, and the Magistrate is as liable as others to be mistaken, different Sects have no Right to persecute each other, for the sake of Religion alone. If their Consciences be erroneous, *to their own Master they stand or fall*; it is a Reason to instruct them better, but certainly not to destroy them. It
has

has been generally observed, that the greatest Cruelties have been of little service to the Cause they were intended to promote: Nay, frequently have *spread wide* that very Religion which the Magistrate was labouring with all his Might to *extirpate*. There seems to be something *unconquerable* in the Mind of Man, that will not suffer it to *yield* to any other *Force* than that of Reason and Persuasion. Harsh Measures only whet the *Sore*, and after all the Mischiefs they occasion make Things worse than before.

Dreadful have been the Effects of *persecuting* Principles in every Age and Country where they have prevailed. What *Desolations* were made by the Heathenish Persecutions and *Mahometan Wars*, and has not *Europe* more than once become a Scene of Blood and Horror, by the Religious *Disputes* of Christians themselves? But let it be remembered to the immortal Honour of our *Nation*, that the Lenity of the Government and the Moderation of the Established *Church* have had infinitely happier Consequences than could ever have been expected from the *severest* Methods. And a firmer Foundation has been laid for the *Peace* of Society by an universal *Toleration*, of all religious Sects and Parties, than could ever have been by all the Barbarities of an *Inquisition*. But tho' it be absolutely unlawful to persecute for the Sake of Religion only, yet those of the *Romish Faith* have no Right to claim any Favour or Protection on that Account, for under the Colour of Religion they maintain many Principles of a *mixt* Nature, not properly religious, not only opposite to our Religion as *Protestants*, but even as Christians, and ever sive of our Civil Government. My Lord *Chesterfield*, in his Speech to the Parliament of *Ireland*, very justly observed, that the Speculative Principles of *Papists* would only deserve Compassion, if it were not for their *pernicious* Influence on Society. But here's the *Sting*; their *destructive* Tendency. I own it gives me equal Surprise
and

and Concern, to hear *Protestants* every Day pleading the Cause of *Papists* with as much seeming *Zeal* and Concern, as if they imagined they were doing great *Service* to the common Cause of Christianity ; they may perhaps think it a good Way of expressing their Charity, but a little Attention would shew it to be ill-grounded. *Charity* is due to all Men, it is a First Rate Virtue, and essential to every good Character ; however a Distinction must be made, and we are not bound to give up Truth, or sacrifice our *Reason*, for an *Appearance* of Charity. Now the Case with *Papists* is exactly this ; They believe that all those without the *Pale* of their Church, are in a State of Damnation ; and are taught to hate, persecute and destroy them, and think they *merit* by so doing, for which Reason they have no Right to *Toleration* in a Protestant Country. Suppose a Number of Men should get together, and proceed to rob, plunder and murder their Fellow-Subjects, and at the same Time pretend Conscience for what they did ; would this be sufficient to *screen* them from Justice, or hinder the Magistrates from putting the Laws in Execution against them ? If so, there is an *End* of all Order and Government, and nothing but Confusion, Anarchy and Ruin would *overspread* the Face of this Earth. When therefore any Set of Men avow such Principles, let them call them by what Name they please, as are plainly contrary to the Divine Laws, to all the Rules of Morality, and notoriously inconsistent with the *Well-being* of Society, 'tis just and equitable to be as much upon our Guard against them, as against a lawless *Banditti*, or a Set of Murderers.

Papists have no Right to Protection from the Laws of their Country, because they are *Enemies* to the Laws themselves and the Makers of them, and are constantly endeavouring to *undermine* the Government under which they live.

They

They contribute to the *Pope* or Princes of *Rome*, and acknowledge themselves obliged to follow his *Directions* even in temporal Affairs, by which Means they destroy, as much as in them lies, the *Independency* of their Country, and subject it to a *foreign* Jurisdiction. The Case here is plain; should any one born in *England* own himself a Subject of *France* or *Spain*, prefer their Interests on all Occasions to those of *Great Britain*, and contribute considerable Sums to them or any other *Foreign* Power, he would be justly and universally esteemed a Rebel and a *Traytor*. And this is no more than those of the *Romish* Persuasion do.

Besides these pretended Catholics, for real ones they are not, can give no possible *Security* to the *State* for their good Behaviour; they are not to be bound by any *Oaths* or Ties of Conscience, since they can easily swallow any Oath whatever and break it immediately, whenever the *Good* of their *Church* requires it, and surely *perjured* Persons can never be good Subjects.

And there is another Reason why Papists in this *Island* are peculiarly obnoxious to the Government, from the particular Circumstances we are in; I mean with Regard to a popish *Pretender* to these Kingdoms, to whom they always were, whatever they may pretend, and always will be *steady* Friends.

All other Sects and *Parties* of Christians and Protestant Dissenters, are not such deadly *Enemies* to our Religion and Government, and there may be some Hopes of reclaiming them; at least it may be said in their *Behalf*, whatever Errors and Absurdities (this upstart Sect, called *Methodists* excepted) any may profess, they maintain no Principles, which will necessarily make them *bad* Subjects: But *Papist*, while they continue such, must always be *Thorns* in our *Sides*, and the real *Strength* of the Nation is so much less in Proportion to their *Numbers* and their *Riches*.

It is an *affecting* and indeed an alarming Consideration, the great Increase of Papists amongst us of *late* Years, not only in our great *Metropolis*, but in this *City* and many other Parts of the Nation. Whilst we have been *asleep*, the Enemy has been very *watchful* and busy, and far *too* successful. 'Tis in a great Measure to be ascribed to the vast Number of *Popish* Priests and *Jesuits* who have crowded in amongst us, in *Defiance* of the Laws of the Land: For my Part I know not what *Business* they have here; as they are *Agents* for *Rome*, let us banish them beyond the *Alps*; as they belong to *another* Country, and are always studying *Interests* in Opposition to ours, let them leave *This* as soon as may be; as they are professed Enemies to us, let us not fail, at least to prevent their doing us *hurt*. They are not to be won by *Kindness*, Kindness has been tried, then let *Severity* take Place. Some Papists have lately left this *City*, and I hope their Places will be filled with *Gentlemen* of better Fortunes, and better Principles.

Indeed should all of that Religion in *Great Britain* think fit to leave the Nation, I should heartily give my *Consent*, and should be glad to see the honest industrious *Protestants* in the *South of France*, (who, though the *best Subjects* in the World, are at this Time grievously *oppressed* upon account of their Religion) brought hither in their *Stead*.

Upon the whole I would humbly recommend it to the *Magistracy* to put the Laws against Papists in *Execution*, and if the Legislative Power thought fit to make some yet *severer* Laws, in order to restrain them more effectually: I think it could not fail of being attended with *happy* Consequences. Whilst we favour and caress them, we are certainly nourishing *Vipers* in our Bosoms; and there is too much Reason to fear that, if they are suffered to enjoy the same Liberty they have done for some time past, however *firm* may be the *Base* of our Constitution, they may, some Time

Time or other, *undermine* it by their *Fraud*, or perhaps *overturn* it by *Force*.

And I hope the *Reverend Clergy* will not forget to exert themselves in their *Sphere*, and act with becoming *Vigilance* in order to suppress this growing *Evil*. We have been too much——too long *secure*;——Sense of *Danger* should now awaken us to double *Care*.

After all, I sincerely *profess* I have no *Aversion* to the Persons of *Papists*, but entertain the same *Compassion* for them, that I have for any other *Criminals*, or such as are fatally *misled* by any strong *Delusion*.

However I cannot *help* making one *Observation* more, that I have always found, as those who wish well to the *civil Liberties* of Mankind have always had the most inviolable Attachment to the present *Royal Family*, so the Friends to *religious Liberty*, to pure and *undisguised Christianity*, have always been the greatest Enemies to *Popery*.

Phileleutherus Eboracensis.

TUESDAY, March 3, 1747.

Nº 8.

Magistratus sunt timendi, sunt honorandi.

THE Necessity of Government, and the Importance of Magistracy, has been so great in all Ages, that not only the Well-being, but almost the very Being of Mankind seems to have depended upon it. Greatly were it to be wished indeed, that all Magistrates whatsoever would in their own Persons and Conduct approve themselves in all respects worthy of their high Office, and equal to the great Task of Ruling; but since they are but Men, and consequently liable to the Imperfections and Errors of Humanity, Art must sometimes be introduced; and it is

It is an *affecting* and indeed an alarming Consideration, the great Increase of Papists amongst us of *late Years*, not only in our great *Metropolis*, but in this *City* and many other Parts of the Nation. Whilst we have been *asleep*, the Enemy has been very *watchful* and busy, and far *too* successful. 'Tis in a great Measure to be ascribed to the vast Number of *Papish* Priests and *Jesuits* who have crowded in amongst us, in *Defiance* of the Laws of the Land: For my Part I know not what *Business* they have here; as they are *Agents* for *Rome*, let us banish them beyond the *Alps*; as they belong to *another* Country, and are always studying *Interests* in Opposition to ours, let them leave *This* as soon as may be; as they are professed Enemies to us, let us not fail, at least to prevent their doing us *hurt*. They are not to be won by *Kindness*, Kindness has been tried, then let *Severity* take Place. Some Papists have lately left this *City*, and I hope their Places will be filled with *Gentlemen* of better Fortunes, and better Principles.

Indeed should all of that Religion in *Great Britain* think fit to leave the Nation, I should heartily give my *Consent*, and should be glad to see the honest industrious *Protestants* in the *South of France*, (who, though the *best Subjects* in the World, are at this Time grievously *oppressed* upon account of their Religion) brought hither in their *Stead*.

Upon the whole I would humbly recommend it to the *Magistracy* to put the Laws against Papists in *Execution*, and if the Legislative Power thought fit to make some yet *severer* Laws, in order to restrain them more effectually: I think it could not fail of being attended with *happy* Consequences. Whilst we favour and caress them, we are certainly nourishing *Vipers* in our Bosoms; and there is too much Reason to fear that, if they are suffered to enjoy the same Liberty they have done for some time past, however *firm* may be the *Base* of our Constitution, they may, some
Time

Time or other, *undermine* it by their *Fraud*, or perhaps *overturn* it by *Force*.

And I hope the *Reverend Clergy* will not forget to exert themselves in their *Sphere*, and act with becoming *Vigilance* in order to suppress this growing *Evil*. We have been too much——too long *secure*;——Sense of *Danger* should now awaken us to double *Care*.

After all, I sincerely *profess* I have no *Aversion* to the Persons of *Papists*, but entertain the same *Compassion* for them, that I have for any other *Criminals*, or such as are fatally *misled* by any strong *Delusion*.

However I cannot *help* making one *Observation* more, that I have always found, as those who wish well to the *civil Liberties* of Mankind have always had the most inviolable Attachment to the present *Royal Family*, so the Friends to *religious Liberty*, to pure and *undisguised Christianity*, have always been the greatest Enemies to *Popery*.

Phileleutherus Eboracensis.

TUESDAY, March 3, 1747.

Nº 8.

Magistratus sunt timendi, sunt honorandi.

THE Necessity of Government, and the Importance of Magistracy, has been so great in all Ages, that not only the Well-being, but almost the very Being of Mankind seems to have depended upon it. Greatly were it to be wished indeed, that all Magistrates whatsoever would in their own Persons and Conduct approve themselves in all respects worthy of their high Office, and equal to the great Task of Ruling; but since they are but Men, and consequently liable to the Imperfections and Errors of Humanity, Art must sometimes be introduced; and it is

an honest Art to make Use of the Weakness of Men for their own Good. It is an antient, celebrated Maxim, *Opinion's all*, and if this holds true in Morals, it will certainly be just in Politicks; it is a Matter of high Consequence to bring the lower Part of Mankind, who will be always the Bulk of the People, to have a due Esteem and Veneration for Magistracy in general, and the Persons of their Rulers in particular, and to preserve them in this Disposition so necessary for the publick Peace and Order: Now 'tis certain the Power of all Governors depends more upon the Opinion the Multitude have formed of the Wisdom and Excellence of their Superiors, than bare Force; and in order to support this Authority the better, it has been found necessary in all States to make Use of external Pomp, and to have great Appearances of Grandeur and Magnificence, to awe the Vulgar, and procure that Reverence to the Laws and the Executors of them, which constitutes the Basis of civil Society: And this seems to be more necessary in our own Country than in any other, because of that equal Liberty, which proceeds from the Nature of our Constitution, more than appears to be, or really is in any other Nation.

I think, however Men have differed in their Sentiments about religious Pomp and Ceremony, all are agreed with respect to the Expediency of civil Pomp and Show, the Magnificence of State, and confess it a Matter of no small Importance to support the Honour and Majesty of the Supreme Power, and give an Air of Weight and Dignity to the Office of the inferior Magistrate. Mankind in General are greatly affected with sensible Things, and the common Herd are usually more influenced by external Appearances, than any other Consideration. Without these Helps, the Persons of Magistrates would become too familiar to the unthinking Many, and consequently contemptible in their Eyes, till at last their Office itself might be
insulted

insulted and trampled on. For which Reason it seems to me, this Sort of Splendor can scarce be too great, at least as far as the Wealth of a Nation, or the Revenues appointed for particular Purposes, will permit. I am led to these Thoughts by a late Regulation with regard to the Expences of an High-Sheriff of this County, and I cannot help wishing (with all due Deference to the Judgment of the Gentlemen concerned) that the usual Pomp and Solemnity on those Occasions might be kept up. The Frugality I commend, 'tis an amiable and useful Virtue, and especially at this Time, let them retrench the superfluous Luxuries of the Table; they may omit their extravagant Feasts and publick Entertainments, which were of very little Service to any but the Victualler, the Confectioner, and the Cook: but why should the Number of Trumpeters or Servants in Livery be stinted? Or the Ceremony of the Pages quite laid aside? The Addition of Expence would be but small; what wou'd it signify to a Gentleman of Fortune, once in his Life-Time, to give away half a Dozen Suits of Cloaths to as many of his Tenants Sons?

By the Way, I would not be understood to reflect in the least, upon the Conduct of our late worthy High-Sheriff, whose real Generosity and public Spirit is well known to every one that has the Pleasure of his Acquaintance. The Figure he made on that Occasion was in all Respects as elegant and noble as it possibly could be in Conformity with the Rules laid down. And I hope I shall not in the least offend our present worthy High-Sheriff in offering my Thoughts upon this Matter. I honour him, and am sure he will do as it shall appear to Him to be best for the Publick.

Before I dismiss this Subject I cannot help taking Notice of a late Affair that cannot be unknown to any one who is at all acquainted with the News of our County, I

mean what happened at my Lord Mayor's Feast; for my Part, as I don't so much as personally know any of those concerned in it, I cannot be supposed to speak out of Prejudice to any of them, but from the Regard I have to my native County and its Metropolis, from my Love to my Country and the present Government, an unfeigned Concern for true Religion, Virtue, every Thing that can or ought to influence the Mind of a true Protestant, I am heartily sorry that it should ever be said, with so much Truth, that treasonable Healths were publickly drank at an Entertainment made by a Lord Mayor of York; '*Tell it not in Gath.*' When I am asked at a Distance, are these Things so? What can I answer but with a Blush? 'Tis too true. I sincerely profess that I know not how to pay too great Deference and Respect to the Character or Persons of Magistrates, whether Supreme or Subordinate; they are God's Ministers, and in some Sense his Vice-gerents here upon Earth; and I think it an indispensable Duty highly to revere and obey them within the Limits of their Power;—How abominable then must be the Behaviour of those Men? How aggravated their Guilt? Who insolently dared in the Presence of Magistrates, as if *they* could be supposed to patronize or avow Principles, from which such wicked and abandoned Conduct proceeds as those were guilty of, who, notwithstanding all the Ties of Oaths, of Honour, Conscience, Duty, Gratitude, Regard to the City where they themselves are so considerable, Love to their Country, or their Lawful King, Concern for themselves or their Posterity, openly, and on a publick Occasion, professed themselves Enemies to that Government under which they act, from which they derive all their Privileges, and under whose Protection they had then assembled: This is a Crime which wants a Name.

Phileleutherus Eboracensis.
The

The GENERAL-EVENING POST.

TUESDAY, May 21, 1747.

No 9.

To the P R I N T E R, &c.

S I R,

Please to insert the following Remarks, and you will oblige your constant Reader, &c.

Hic Niger est, hunc Tu Romane caveto.

Hor.

I Happened accidentally to cast my Eyes on the Craftsman of Saturday, May 2. and was not a little surpris'd to see with what Insolence he treats some of the greatest Men in the Nation, and who are at the Head of publick Affairs.

This Writer begins with asking, “ amidst all the Blunders which our Ministry have been guilty of in the Conduct of the War with *France* and *Spain*, what have they done towards restoring and securing our Liberties at Home, and towards promoting our *Trade* and Manufactories, which might make some Amends for the false Steps which they have taken, both by Sea and Land? Nothing that I know of: All that they have been solicitous about is, to raise Money to answer *their* Purposes, I do not say for the Services of the *Nation*.”——Was there ever such an impudent Attack made upon Men in Power? What he means by “ restoring and securing our Liberties at Home” I do not very well know, unless perhaps he would insinuate that the *restoring* a certain Person to his pretended Rights, and that by a French Power and a Popish *Faction*, is the likeliest Way to restore our Liberties at Home; for my Part, I think our Liberties have been restored in those Parts of the Nation where they suffered an Interruption, by the arbitra-

ry and lawless Proceedings of a barbarous *Rabble*; and much has been done towards securing them upon a solid *Basis* for the future, by crushing the Rebellion and driving that Monster from our Isle, and by fixing the present Royal Family, I hope more *firmly* on the Throne, and in the Affections of the People.

But he goes on——“ Have they seemed to pay any Regard to the Woollen Manufactory, which was always called the staple Commodity of England, by preventing the Designs of foreign Powers against it, or by easing the Manufacturers in any of the burthensome Taxes with which the Woollen Trade is loaded? No: The heavy, and we must call it cruel, Tax on *Soap* and Candles still continues, and I have been well assured that the Duty of three halfpence a Pound on Soap is much more hurtful to the Workers in the Woollen Trade, than if there was a Tax of a Shilling a Pack on all Wool.”——Now here is an absolute Falshood boldly asserted for Truth, in order to raise a Clamour against the Government. Does not every Man know, at least every one ought to know, that pretends to write on these Subjects, that there is a *Drawback* allowed the Manufacturers for all Soap that is used in the cleansing and scouring of Wool, and I believe to the full Value of the Duty; that all his Reasoning on this Head must of Course fall to the Ground, and at best deserves no other Name than impertinent *Rant*? I am sure there can be no Occasion for Complaints on that Head at present, since all Hands are at Work, that can or *will* work; and this is more especially true of that great Branch of Trade, carried on in the extensive and populous County of *York*, which I am persuaded is in more Danger of suffering from the too great Demands for Goods (which may induce some to make them of a worse Sort) than from any other Cause: And all this at a Time, when *Abroad*, Confusion reigns

reigns every where, whole Countries laid waste by the Horrors of War, and even *France* herself, notwithstanding all her Greatness and her Power, is obliged to put a *Stop* to her thriving Manufactures, all her mighty Schemes for grasping *universal* Trade, and thereby lose those immense Sources of her Wealth—for Want of *Hands*!

But to proceed with our *Craftsman*: “What terrible Exclamations of above an hundred thousand People who were starving for Want of Work!”—If this was the Case at present, one would wonder there should be so much Difficulty in recruiting his Majesty’s Forces. Were it really so, is not trade in its Nature liable to ebb and flow? and in a Country which usually employs an almost infinite Number of Hands, it is not to be wondered at, that some should sometimes want Work. But, on Supposition of the worst State of Commerce, how is the Ministry to blame? Is it in their Power to regulate Trade in all its Branches, settle the Demands of foreign Merchants and *distant* Countries, and with a Word give *Life* to a dying Manufacture? Is not the Cause rather in ourselves, our encreasing Luxury and *Profusion*, which makes our Demands rise not in Proportion to our *real*, but *imagined* Wants, that our *Labourers* are not content with the same moderate Wages, nor perhaps the superior Tradesmen with the *Gains* of their Forefathers, which of Course must make our Goods come dearer to a foreign Market, and is the *true Reason* why many of our Neighbours have of late hurt our Trade, and in some Places, by Degrees, have worm’d us out.

Again he asserts, that “in the Year 1742, the Poor’s Rates at *Stroud* in Gloucestershire were twelve Shillings and Six-pence in the Pound, and at *Frome* in Somersetshire, on the Borders of Wiltshire, fourteen Shillings in the Pound; and the labouring Men, who would have been glad to Work, were reduced to the Necessity of eating
Grains

Grains from the Brewhouses, and *Greaves* from the Tallow-Chandlers."—What the Poor's Rates were at *Stroud* I cannot tell, but I happened to be at *Frome* that very Year, and having heard Complaints of the Badness of Trade, and of the *high* Taxes, I made it my particular Business to enquire into that Affair, and was informed by many of the principal Inhabitants of that Town, that the Poor's Rates had once been, for a little While, four Shillings in the Pound; but with this accurate Writer the Difference between *four* and fourteen is a mere Trifle. But I am afraid there is something like a Contradiction even in his own Account; for if the Rates were so high, it is strange the Poor should be reduced to the Necessity of eating *Grains* and *Greaves*, especially in a Country where Provisions are so cheap and plentiful as in *England*. Let us now suppose the Poor's Rates to be fourteen Shillings in the Pound, the Land-Tax four Shillings, the Highways, Church, Constable, and all other Taxes and Assessments together, cannot be less than two Shillings, that we have here the whole twenty Shillings in the Pound: Miserable Condition indeed of the Inhabitants of *Frome*! It seems this Writer would represent us to be in as bad a Situation as my Lord *Molesworth*, in his Account of *Denmark*, does the People of that Country, after they had so shamefully given up their *Liberty*; that many of their Gentry waited on the *King* and begged of him to accept of their whole *Estates*, since they were not sufficient to pay the Taxes imposed on them. I imagine he would find it difficult to persuade our *English* Nobility and Gentry to do the same, and I thank God they have not the same Reason.

As to what he says of the septennial Bill, the Riot Act, &c. I shall take no Notice of, as it would engage me too long for the present; but his concluding Sentence I cannot help animadverting on. "Have the *Ministry* eased the
People

People of any of these Restraints? No. Do they deserve to be at the Head of the Affairs of this Nation, who discover no *Abilities* for Government, and no *Inclination* to secure the Liberties of the People, and to promote our Manufactories, but, on the contrary, do all they can to abridge the first, and discourage the other? No; they deserve, *Illud quod dicere nolo.*—That is in plain English, *to be hanged.*

I think it the peculiar *Hardship* of Great Men, that they seem set up as Marks of the Malice and Envy of the ill-natured Part of Mankind below them: If a Man's Character in *private* Life is hurt, he has a Remedy, the Law is open; and as Those in *high Offices* are much more exposed to unjust Censure, and to have their Characters basely traduced and vilified, why have not they a Right to the *same Justice*? If we boast so much our *equal* Liberty, why should the *Great* be deprived of what the *Lowest* claim? I have heard it remarked by judicious Foreigners, “that all other Nations, by the Word *Liberty*, understand a Power to speak and act in such a Manner as a wise Man would wish; whereas the *English* seem to mean by it, a Power to say and do every Thing they *please*, however absurd or mischievous.” It is well if the Observation be not *too* true. I fear we are running fast towards an abandoned Licentiousness, and unless a *Stop* be put to the wild Career, it must end, sooner or later, in Confusion and Anarchy, which always finds its Refuge in Tyranny and despotic Power. It used to be esteemed a Crime, *to speak Evil of Dignities*, and willingly misrepresent the Conduct of well intentioned Magistrates; but there is a Set of Men amongst us, who, under Pretence of *Patriotism*, labour hard to undo their Country, and amidst all their *Bawling* for Liberty *stab* true Liberty to the Heart. I have heard some say in their Excuse, “that it is proper for the Great

to be reminded of their Duty, and the People of their Privileges, lest the former should be tempted to abuse their Power, and the latter forget to maintain their Rights; and that, after all, every Man is at Liberty to judge for himself." But I will venture to observe, that every Man's Education or Capacity does not *enable* him, or he may want Leisure, or Inclination, to make a due Enquiry into political Affairs, which are in their very Nature perplexed, admit of great Variety, and require Time and Care and Skill to form a right Judgment of.

I would ask, Is the publishing of false Facts to the Dishonour of the Administration, with endless impertinent Reasonings on them, a likely Way for any Man to instil *right* Principles of Policy into his Fellow-Subjects? Is it not more likely to mislead the unthinking Many, misinform their Understandings, give a wrong Bias to their Judgments, and pervert their Affections from his Majesty's Person and Government? I cannot but think these Men to be far more guilty than a Pickpocket or a *Highwayman*, those only rob me of a little Money I carry about me, and appear to be what they really are, open Enemies to the Laws of *Society*; but These, under the specious Pretence of Friendship and Love to their Country, become subservient to all the Purposes of the most wicked *Faction*, co-operate with our worst Enemies who are ever seeking to destroy us, basely deprive us, as much as in them lies, of our most *substantial* Blessings, endeavour to *rob* us of all that is Dear and Valuable, Great and Good, of every Thing worthy the *Concern* of Men and Christians, and Protestants, of Englishmen and Freemen, and for which alone an *Honest* Man would wish to live. I must think with *Cicero*, that as our Country is the greatest Object of our *kind* Affections, since that alone includes all other *Ties* and *Endearments*, so *their* barbarous Cruelty must be
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the most shocking who tear in Pieces her very *Bowels* by a Variety of Crimes.

It is strange, that in such a Country as our's, so much improved by *Industry*! so enriched by *Arts* and *Commerce*! under the Government of wise Laws, executed by Magistrates of undoubted Probity as well as superior Abilities, and under the Protection of the best of *Kings*, who makes the Laws of his Country, and those alone, the *Rule* of his Actions, only where 'tis necessary to *soften* their Rigour; who, though his Power is great, his natural Benevolence and *Inclination* to do Good is far superior; who, as he assiduously studies the Welfare of his own People in the *first* Place, like a true Friend to his Fellow-Creatures, labours to promote the general Liberty of Europe, advance the Cause of *true* Religion, and as far as possible to make Mankind *happy*; such a Prince, whom every good Man must esteem, Nations revere, future Ages bless, and *Angels* love! In these Circumstances I say 'tis strange that we should not be content!

O fortunatos nimium sua si bona norint Anglicanos! Virg.
I wish we may see our Error before it is too late.

Upon the Whole, I would advise this dirty *Scribler* to leave off railing against his Betters, and betake himself to some more *honest* Employment. And I cannot help observing, that there never *was* a Government, from the flourishing State of *Greece* and *Rome* to the present Age, that would suffer such insolent Abuse to go unpunished. To be convinced of this we need only cast our Eyes abroad, and observe those *States* who next to ourselves seem to enjoy the greatest *Share* of Freedom. But what a Difference is here! Should a Man reflect on the Government in *Holland*, *Banishment*, on twenty-four Hours Notice, would be the least he could expect; and in *Venice* he would never be heard of more.

In short, I cannot but think it a very great Argument, at least, of the Honesty and Integrity of our Rulers, that They treat such unworthy Behaviour with such Indifference and Contempt.

Mens conscia recti, nullâ pallescere Culpâ. Juv.

Phileleutherus Eboracensis.

TUESDAY, Octob. 6, 1747.

N^o 10.

To the Printer of the YORK PROTESTANT
COURANT.

S I R,

GOVERNMENT is sacred, and the Persons of the Magistrates should be sacred too. The general Order of the World, and the Good of Society requires it. The common Failings and Imperfections of Humanity are no Reasons why we should disregard Men invested with Authority; nay tho' Persons of highly vicious Characters should rise into exalted Stations, 'tis our Duty to revere the Magistrate, tho' perhaps we cannot but despise the Man. But there is one Thing which seems a necessary *Prærequisitum*, a Qualification absolutely indispensable for one who bears Office, and that is *Loyalty*. And all those who are entrusted with the Choice of Magistrates, ought to look upon it as an invariable Rule of Conduct never to chuse any one disaffected,—for, if they do, they notoriously betray their Trust and prove themselves —Enemies to their Country.

It is absurd and impertinent to the last Degree, contrary to the Laws of Nature and Nations, quite opposite to the common Customs of the World, inconsistent with common Sense and common Honesty, and a Sort of Contradiction

tradition in itself,—That a Man should be an Enemy to that Power which supports him, or endeavour to undermine that Government from which he derives his own Authority. In Theory this would seem to be impossible, yet I wish I could say, *Rara Avis in Terris, nigroque simillima Cygno*. But I am afraid our own Age and Country has been so unhappy as to produce some such Monsters.

Neither Wealth nor Wit are alone sufficient Qualifications for Government, since without Loyalty to the Sovereign, they are like to become Instruments of Mischief. The more distinguish'd Abilities without an honest Heart, prove the more dangerous to the Publick. I was insensibly engaged in this Train of thinking, from the Observations I have lately made of the Behaviour of some of my Fellow-Subjects. I am equally sorry and astonished to find such a reigning Spirit of Jacobitism in so many Parts of the Nation, so much has been frequently said on that Subject, that more would seem needless; but upon the whole, it is no Breach of Charity to say, with respect to all engaged in that Diabolical Interest, that their Hearts are harder than *Pharaoh's*, to be proof against all the Arguments that have been offered in Support of a contrary Principle, as well as more corrupt than *Absalom's*, not to live in a dutiful Submission to this present Government, and a willing Obedience to the mildest and most equal Laws that were ever enacted by the Representatives of a People, or put in Execution by a regal Authority. How more than ridiculous—and justly odious do they appear to every honest, modest, thinking Man to quarrel with that Power which indulges them; to find Fault with the publick Expences, when they themselves have made those Expences necessary, to cry out at Difficulties of their own raising; and blame Measures which they cannot mend? But doubly guilty at a Time like this, when we
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are deeply engaged in foreign Wars with the most formidable Powers of Europe, to which a base Spirit of Ingratitude and Disaffection has not a little contributed; when our Enemies, ever watchful and ready to profit by our Misconduct, are more than ever attentive to our intestine Divisions, ready to foment our Quarrels and make Use of every Art to render us blind to our true Interest; I say doubly guilty are those who vent their Malice on all Occasions, and seem to pride themselves in shewing their Spleen both by their Words and Actions, against the present Government, against his Majesty, and the Royal Family, the Protestant Succession, and the general Interest of Liberty and Virtue throughout Europe; who are not only capable of drinking treasonable Healths, but upon all Occasions, use all their Art and all their Power, where they dare, to discourage and terrify his Majesty's good Subjects, and go about like Angels of Darkness and Emisseries from *France* or *Rome* or——making Converts to their own bad Cause. One would think that the Remembrance of an unnatural Rebellion so lately quash'd, and the Fears of another, might make us more unanimous and hearty in the Defence of all that's dear.

Should the first or second City in Scotland or Ireland chuse Magistrates, who were generally believed or universally suspected of Disloyalty, and had proceeded even to drink, at publick Entertainments, the Pretender's Health in Disguise, or perhaps not much disguised, would not the Breast of every honest Englishman burn with just Resentment and Indignation, that any of their Fellow-Protestants should act so unworthy of themselves and their Character? Sure, it is the Duty of every Man, in his publick, as well as private Capacity to demonstrate his good Affection to the present happy Establishment, and especially in the Choice of Magistrates, who should be in
every

every Respect qualified for their high Office. In one Word, I think it is high Time for all Ranks and Denominations to leave off their Bickerings at each other; for all Parties to join in this one grand Point——The Defence and Support of the present Royal Family; for if that fall, which God forbid, I'll venture to pronounce, That *Liberty, publick Virtue, and the Protestant Religion* are no more.

PHILELEUTHERUS EBORACENSIS.

TUESDAY, January 26, 1747-8. N^o II.

To the PUBLICK.

IT is surprising, but I fear too true, that there is yet a disaffected and a *Jacobite* Spirit subsisting in this County, and many other Parts of the Kingdom, notwithstanding our late Danger, and all the Mischiefs we have really suffered from that mad and desperate Faction. The Agents of *France* and the Emissaries of *Rome* are every where busy and active. It is an Observation I have often made, That bad Men are more diligent in prosecuting their base Designs, and promoting their wicked Cause, than good Men are in supporting and defending the Truth. I am sorry by this to insinuate, that the Enemies of our present happy Establishment are far more industrious in raising Flames than the well-affected are to quench them. I should be glad to be mistaken herein, but this seems to have been the Misfortune of Mankind in all Ages. However there are *Some* who both *dare* and *will* stand up for what they justly think to be of no less than infinite *Importance*.

After I had waited, in vain, for some abler Pen to undertake it, I determined to enter on an Inquiry into the

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Nature

Nature and Consequence of *Jacobite* Principles, and shall set this Subject if not in a new Light, at least consider it in a more minute and particular Manner, than I have yet seen it done by any other. Accordingly I propose to publish the first Paper on this Head, on Tuesday the 2d of February, and shall continue them as Opportunity serves. And I sincerely declare I have no Intention to reflect upon any particular Person, nor even any Party of Men, any farther than it plainly appears, their Practices do not suit with the Character of honest, virtuous Men, or their Principles are inconsistent with the Happiness, or destructive of the Liberties of their Country. And I hope I shall be indulged with a fair Hearing, and meet with that Candour and Attention which every Man may justly expect that writes with Decency and Good-Manners, and whose chief Aim is to advance the real Good of his Fellow-Subjects and Fellow-Protestants.

PHILELEUTHERUS EBORACENSIS.

TUESDAY, February 2, 1747-48. No 12.

— *Jacobites, Fanaticks* —

—— *Sed ut Fanaticus Oestro,
Percussus, Bellona tuo divinat ; & ingens
Omen babes, inquit, magni clarique Triumphi
Aliquem capies, aut de Temone Britanno
Excidit Avirargus. ——— Juv.*

I HAVE lately met with a Pamphlet, in which the Enemies of the present happy Establishment are stiled *Fanaticks* ; I own I was so well pleased with the Word applied to the *Jacobite Faction*, that I could not help sitting down

down to consider, in what Respects, that *Sort* of Men might be so called.

“ *Fanaticism* (according to one of the politeſt * Writers of the Age) is a Composition of Superſtition and Enthuſiaſm. It overbears all *Order* and Government, all *Virtue* and ſound Religion. It implies an uncommon Pretence to Religion and Sanctity, and ſometimes *Inſpiration* itſelf, with an evident Mixture of *Madneſs* or Infatuation, accompanied for the moſt Part with a Reſtleſſneſs and Turbulency of *Spirit*, which is inconſiſtent with the Peace of Society, and any ſettled *Form* of Government. The true *Fanatick* contends with Vehemence, for Opinions notoriously abſurd, and cannot live in any Degree of *Charity* with ſuch as differ from him. His Religious System is chequered with *Contradictions*. He is hurried on by the Impetuouſity of his *Zeal* to break thro’ all Regards of the moſt ſacred Importance, that ſeem to thwart his extravagant *Schemes*, never conſidering the Lawfulneſs, the Expediency, or the Wiſdom of the *Means* he uſes, nor attending to the Miſchiefs, or *fatal* Conſequences that manifeſtly threaten either himſelf, or *Numbers* of People, or even whole *States* and Kingdoms.” —

In ſhort, I think a Fanatick is one who adopts a Principle or Set of Principles, from whatever Motive, which he is reſolved to defend, however abſurd and ridiculous ; or who has a certain Point in View, which he is determined to purſue ; ſome Deſign, no Matter whether right or wrong, to carry into Execution, without any Regard to *Reason*.

Now I appeal to any Man of common Senſe, whether all this is not true, *mutatis mutandis*, of the *Jacobites* in a ſupereminent Degree. This will appear when we

* Dr. Boulter, *Archbiſhop* of Armagh.

consider their *Principles*, or their *Conduēt*. A Religious Fanatick is generally thought to be unfettled and wavering in his Principles, because that *Enthusiasm*, which is a principal Part of his Character, is apt to overheat his Imagination, and make him differ from himself at different Times.

“ *Nil fuit unquam tam dispar sibi.*”

But tho’ this may be in some Degree the Case with this *modern Seēt*, for a *Jacobite* is a Sort of *Proteus*, who puts on all Sorts of Forms, upon Occasion, to serve his Cause, sometimes he is a *Whig*, sometimes a *Tory*, sometimes a *Republican*, yet he has always one grand *Object*, which he industriously labours for, *viz.* the Restoration of a certain *abjured* Family to the *Crown of Great Britain*. But as to his Principles; and he has some which may be called Religious Ones: For Instance, That it is better to be a *Papist* than a *Presbyterian*. That it is *Pity* but the Church of *England* was brought nearer to the Standard and *Model* of the *Romish* Religion.

That of all Sorts of *Dissenters* from the Establishment the *Papists* deserve the greatest Favour and Encouragement.

That *Persecution* for Conscience Sake, however contrary to the Genius and *Spirit* of the *Gospel*, is a salutary and wholesome Doctrine, and of great Service to the *true* Religion.

That because the *Primitive* Christian Church flourished most in a State of Persecution under the *Heathen* Emperors, therefore it is the Duty of *Christian* Magistrates to imitate the *Heathens* in this Respect.

That the *best*, as well as the readiest Way of convincing their Adversaries, is to knock them down. It seems *Lewis* the *XIVth* of *France* had the same Sentiments when

when he wrote upon his great Guns—*Ratio ultima Regum.*

With respect to the first of these wise Maxims, I shall only mention an Observation of one of the *greatest* Men of his *Age*, as well as the ablest Writer, and whose Affection to the Church of *England*, of which he was a most worthy *Member*, was never, that I know of, called in Question by any, I mean the celebrated Mr. *Addison*, who observes, “ That *He* does not deserve the Name of a *Protestant*, who thinks it more eligible to join with those, “ who differ from us in the *Essentials*, than with those, “ who differ only in the *Circumstantials* of Religion.” With respect to the rest, their Absurdity appears so plain, as well as the Fanatical Temper and Spirit from whence they spring, that I shall take no farther Notice of them.

But there are some other Principles of this upstart *Crew*, which I chuse to call Political, viz.

That our *National* Church in particular, and the Protestant Religion in general, would be much better supported and defended by a wretched *Outlaw*, bred in all the Maxims of Popish *Bigotry*, *Superstition* and *Enthusiasm*, and who sucked in, almost with his Mother’s Milk, an inveterate Hatred to all *Hereticks*, (and all that differ from the Church of *Rome* are branded with that odious Name) than by that illustrious and truly *August* House, who, as they were amongst the *first* who embraced the Principles of the *Reformation*, from that wicked Superstition which had overspread the greatest *Part* of the Christian World, so they have been ever since the brightest Ornament and chief Strength, under God, of that Religion, which is founded in *Truth* and the *Bible* itself; as the Ninth *Electorate* was created by the *Diet* of the *German* Empire, as a grateful Acknowledgement and *Remembrance* of the great Services performed by that

brave *Family* in the Defence of the *Christian* World against *Turks* and Infidels. A *Jacobite* will tell you likewise, That our Civil Liberties will be better maintained by one who has *learnt* his Notions of Government from the most arbitrary *Court* in Europe, than by a King who never *exerts* his Power, but to make the Laws reign.

That the Pretender has a *Divine*, or, which is all one, an Hereditary *Right* to the Crown of these Realms, and consequently that *Men*, like *Cattle*, or even Acres of Land, are his Property, which he has an absolute, unlimited Right to dispose of, by an arbitrary Power which it is unlawful to resist. A Principle, and it is their own, deny it if they *dare*, which I believe was never yet maintained by any other Nation under Heaven; nor by any Set of Men, except these *wild* Fanaticks, aliàs *Madmen*, amongst us. And in this Respect they have out-done the *Jesuits* themselves.

They will tell you, that a Man who is a *French Partizan*, and even betrays his Country to promote the Interests of that polite People, notwithstanding we have every Thing to fear from *France*, and the only Nation from whence we can have any just Grounds of *Fear*, and with which we are at present at War, is a better *Englishman*, and deserves the Esteem and Regard of all honest Men, much more than he who favours the *Dutch* or *Germans*, a clumsy, rough, unpolished People, though we are in Alliance with them, and never can have any Thing to fear from them.

These and many other such like Maxims, a plain, well-meaning Man might imagine to be no less than palpable *Contradictions*, or at least manifest Absurdities: No Matter for that, so much the more suitable to a *Fanatick*, and the fitter Principles for a *Jacobite*.

PHILELEUTHERUS EBORACENSIS.

TUESDAY,

TUESDAY, Feb. 16, 1747-8. N^o 13.

Bacchum in remotis carmina rupibus,
 Vidi docentem, credite posteri,
 Nymphasque discentes & aures,
 Capripedum Satyrorum acutas.
 Evoe! Hor.

WHEN I read these Lines in the *Roman* Poet, I can scarce help fancying myself present at a modern *Jacobite* Rout. This last Word *Evoe!* is so entirely in their Strain, that at first one would imagine they had been *Horace's* Pupils; but when I reflect that I have seldom heard them much accused of dabbling in old *Authors*, I rather impute it to the same disordered Fancy and mad Spirit which possessed the ancient *Bacchanalians*, and our new *Fanatics*. That these Gentlemen are mighty Friends to this fame

Jolly *Bacchus!* God of Wine——

No Body will dispute; and that they, like his Votaries of *old*, lose their Senses as they grow warm in their Cups, is as clear; only with this Difference, that the *Bacchantes*, for they were of both Sexes amongst the Pagans, did no Harm, that I can find, to any but themselves, at least if they did hurt any Body, it was only while the *Furor divinus* was hot upon them, whereas, at other Times, they behaved like other Men; but these *Enthusiasts* of our own Times, are exceedingly busy in doing Mischief, in perverting their Neighbours from their *Duty* and Allegiance, in poisoning the *Minds* of their Fellow-Subjects, even when

they seem to be sober and the *mad Fit* is off, tho' with much more Artifice and Cunning, than is consistent with the Openness they profess, when they are celebrating the *Mysteries* of their *God*.

They seem to think, if one may judge from their Conduct, that *Cursing* and *Swearing*, *Drinking* and *Railing*, *Ranting* and *Roaring*, are of more Use and Service than *sound Reason* and *solid Argument*. A merry *Story*, reflecting on the K—g or Adm—n—st—t—n, told with an *Air* of *Confidence*, is of singular Advantage, no Matter whether *true* or *false*; the less *Truth* the better, for they are too lazy as well as too rash, to take any Pains to discover it; nor would it answer their *End*. *Darkness*, *Falshood* and *Lies*, are most serviceable to their *black Designs*; should the *Light* break in, 'twould dispel the *Mists* and *Vapours*, 'twould shew Things as they really are; 'twould shew them to themselves, a *Sight* so odious, a *Picture* so deformed, they could not *bear*. And as for Reason, *poor*, feeble Reason! they despise such *Helps*: But what have they to do with such deadly *Enemies* to their Cause and all their *Schemes*? In short I think it plain, that *Noise* and *Nonsense*, *brutish Intemperance*, something the Reverse of *Modesty* and *Truth*, *Honour* and *Honesty*, *Justice* or *Gratitude*, with a suitable Quantity of *Pride*, *Ignorance* and *Ill-nature*, are Qualifications, and *noble* ones they are! highly requisite for an *Adept* in this admirable, Wonder-working *Science*, called *Jacobitism*.

Sed amoto quæramus seria ludo.

Let us then inquire a little into the Conduct of the *Jacobites*, and we shall find it to have been *fanatical* in the highest *Degree*.

At the Time when King *James* the II. was taking hasty *Steps* to ruin our Civil and Religious Liberties; when under

der Pretence of a general *Toleration* and Liberty of Conscience, (granted with no other View than to tie the *Chains* of Slavery the faster) *Papists* were mostly encouraged; *Papists* put into Places of the first Importance; when the Army was filled with *Papists*, when many *Cities* and Corporate Towns had their Privileges taken from them in the most arbitrary Manner; when seven *Bishops* were sent Prisoners to the Tower of *London* all at once, for refusing to obey his illegal, tyrannical Commands; (a glorious stand this! and to the eternal Honour of the *Clergy* of the Church of *England*) I ask, what Sort of Men was it, and Men who chuse to call themselves Protestants too, who courted *Slavery*, and sued for the *Misery* and Undoing of their Country? But when the cowardly *King* thought fit to save himself by *Flight*, and meanly abdicate those Kingdoms to which he pretended no less than a *Divine Right*; and the Voice of the *Nation* was plainly for the Prince of *Orange* and his illustrious *Consort*, there was still a Set of People in League with *France*, our ancient, natural, hereditary Enemy; and though they took the Oaths to that Prince, had the *Conscience* to co-operate with his Enemies in order to dethrone him, and flocked about his Court and Person for no other End but to embarrass his *Councils*, betray the *Secrets* of the Government, and retard all the Operations of a War begun and carried on with the most disinterested Views, to settle the *Well-being* of this Nation on the most solid *Basis*, and to serve *Mankind*. And when that magnanimous *Hero* was compell'd by Necessity to yield to the Treaty of *Ryswick*, which seemed the best Peace the *Times* would admit of, they were the loudest in their Clamours against this Treaty of *Partition*, as it was called, who had before cried out with the greatest *Warmth* against the War. And in a succeeding *Reign*, when *Victory* went with us almost every where, when nothing could resist the

impetuous

impetuous Bravery of the *British* Forces headed by a *Marlborough*, whilst our *Councils* were directed by a *Somers* or *Godolphin*; that *amazing* Period of the *English* Glory! when a *World* seemed to stand wondring! equally wondring at our Spirit and Success! At this very Time there was no small *Party* here at Home, who seemed to mourn, and sadly mourn the rising *Fame* and growing Greatness of their Country, and the sinking Power of their good Friends the *French*. As the *Dutchess* of *Marlborough* observes in the History of her own Life, “when the News came of the famous Battle of *Blenheim*, one would have thought, by some People’s Looks, that the *Duke* instead of beating the *French*, had beat the *Church* and the *Nation*.” So grievous was it to them to find, that the Protestant *Interest* in *Europe* was secured, and the Balance of Power restored; that even *they*, who were distinguished for their *Hypocrisy*, could no longer dissemble their *real* Grief. Nor did they stop here, but now redoubled their Efforts, and more than ever endeavoured to impose on the Queen, by their *artful* Insinuations, till at last, without meaning any *Good* to her, they brought her to sacrifice her own Honour, and the Liberties of *Europe*, to their *base* Designs and *wicked* Purposes. By a *Change* of Ministry, a *Change* of Measures succeeded. But what an *Alteration* here! Oh *Britain*! How art thou fallen! From this *dire* Period may be dated that long *Train* of Consequences, where they may end God knows; from this *corrupt* Fountain sprung all the *Evils* and Misfortunes that have hitherto befallen this *Nation*, and may yet *befal*. Had it not been for *this*, *Great Britain* might have fix’d, unenvied, the *Balance* of Power, and the *Sword* of Justice in the equitable *Hands* of its own Sovereign; might have become the *grand* Protector and *successful* Guardian of *Religion*, *Law*, *Truth*, *Liberty*, and *Virtue* amongst all the Nations of the *Earth*, whilst it supplied

plied the *Wants* of Mankind by its own Industry, filled every foreign *Port* with its Manufactures, and pushed its *Trade* round the World, from *Pole* to *Pole*, almost without a *Rival*; nor might *this* cease till *Time* should be no more! But *they* thought otherwise, they chose rather to sacrifice the brave *Catalonians*, (whose noble Defence was become the Subject of universal Admiration) to the *angry* Resentment of a *French* Monarch, and deliver up the Rest of our *Allies* to be cut to pieces by their barbarous Enemies; (what *Harm* they did to our *Credit* with foreign *Nations* by that *wise* Step, I shall not pretend to say.) For what *Ends* those great Things were done, appears plain enough from the History of the *four* last Years of that Queen's *Reign*.

Nor should it be forgot, when the *Act* of Settlement took place, the violent *Opposition* that was made thereto; but I check myself, as this was acting without *Disguise* agreeable to their Principles, it may be a little hard to impute it to them as a *Crime*; only with this Circumstance, for *Protestants* to oppose a Protestant *Prince*, most undoubtedly *lineally* descended from the ancient House, in favour of a Popish one, whose Descent was *much* doubted, seems a little unaccountable; unless it be ascribed to that *Distemper*, which this Sort of People are generally supposed to labour under.

The Conduct of the *Jacobites*, since the Accession of his late Majesty of grateful Memory, shall be the Subject of another *Paper*.

PHILELEUTHERUS EBORACENSIS.

TUESDAY,

TUESDAY, March 1, 1747-8. N^o 14.

Tribus Anticyris caput insanabile.

THERE is a certain Season of the Year, in which the *Canine* Species are apt to run mad, which, for that Reason, I imagine is stiled the *Dog-days*; but there is a certain *Epidemical* Distemper, much more dangerous than the former, that infects the *Minds* of many, too many of my Countrymen, in all Seasons, and perhaps it may be said with too much Truth, that we are pestered with *mad* Dogs every Day in the Year. Many Physicians and Learned Men have taken great Pains with regard to the beforementioned *Distemper*, to prevent or cure it; I wish it was in my Power to procure Relief for the disordered *Brains* of a particular Set of People amongst us, but I fear they are past *Hopes*, for 'tis generally observed, when a Man is grown *old* in *Jacobitism* he is irrecoverable; at least nothing will set him to Rights, but (which I hope will never come to pass) the Success of his own Schemes. *Fanaticks* of all Kinds are mostly incurable from any Thing *ab extrâ*. There are religious *Fanaticks*, *Fanaticks* in Love, drunken *Fanaticks*, but of all Sorts a *Jacobite Fanatick* is the most extraordinary, as well as the most ridiculous and mischievous; on this Account (though I think they are all fit for *Bedlam*) because *they* are the most deprived of their Reason: So that I cannot hope to make *Converts* of those who are deeply rooted in their Wickedness; only to prevent the *Infection* from spreading, keep those free, who are yet untainted with that malignant *Virus*; by teaching the unwary to guard against their Devilish *Arts*, and shew the

the plain honest Man how to *expel* that Poison, which they are so industrious to *instil*.

But to proceed with our History of *Jacobitism*.

When his *late* Majesty (a Prince highly celebrated amongst all the *European Powers*, as well for his *Firmness* and *Magnanimity*, as for his *Justice*, *Prudence* and *Moderation*) I say when the late *King*, agreeable to the Settlement of the *Crown* in the Protestant Line, came over to *England*, with the concurring *Voice* of the People and both *Houses* of Parliament, from this *Æra* one would have thought, that all Opposition to the Government, in favour of that *banished* Race that *could* never make us *happy*, nor *would* preserve us *free*, should have ceased. But scarce was that *magnanimous* Prince well seated on the Throne, to which he had the *truest* Right and *justest* Title, but this restless *Herd*, ever active in the Deeds of *Darkness*, began to raise new *Broils* in the State, and the Fire, which had lain *smothering* for a while, at last broke out fiercely in the open *Flames* of *Rebellion*. That was, however, soon and happily quash'd. Now the Scene is changed, a long and general *Peace* succeeds; and our Malecontents as active as ever, though with a little more Caution, began to *quarrel* with the Administration, though they pretended themselves hearty Friends to the Government, for *Janus-like* they can change their Faces at Pleasure; through what an infinite Variety of Scenes should I lead my Reader, where I to *trace* the Steps of these Gentlemen in their political Conduct for thirty Years! What Contrivances and Machinations! What Schemes laid to *sink* that Ship which they must not govern; or at least to clog the *Wheels* of that Chariot they were unable to overturn! But as an Inquiry of this Nature would be endless, I shall for the present content myself in telling one authentick *Story*, which may be sufficient to shew the true Genius of that *Party*.

A cer-

A certain eloquent, or rather furious and tempestuous * *Orator*, was haranguing largely on the Corruption of the Times, and Male-Administration of *Publick* Affairs, and particularly inveighed most copiously against the then *Prime † Minister*, who, after he had sat a considerable Time with *uncommon* Patience, to hear himself abused in the most opprobrious *Terms*, at last rose up unmov'd, and after he had with great Calmness answered the principal Objections of the other's *Speech* with regard to the Matter in Hand, replied to that Part of the *Charge* which chiefly affected himself by a Sort of *Argumentum ad Hominem*, which I think at that Time implied a great deal of *Propriety*. He observed, there was a certain Gentleman he had his Eyes upon, who was perpetually opposing *Measures* which he could not mend, but whom he thought it became to be more quiet, for he well remembered the Time when that same *Person* was engaged in a *Conspiracy* against the *then* Government, was seized by its *Vigilance*, and pardoned by its *Clemency*, and the Use he had ungratefully made of that mistaken *Lenity*, was to take the first Opportunity to *qualify* himself according to *Law*, that he might overturn *all* Law, and take every *Step* in his Power to destroy that Government to which he owed both his *Fortune* and his *Life*.

I am persuaded I need make no *Remarks* here, but leave the Reader to make the Application himself.

There is yet *one* Principle of this mischievous Sect, which I had almost forgot to mention; which is, That *Perjury* is not only lawful, but *honest*, and even *highly* commendable when any good *End*, or considerable *Advantage* to their Party or Cause can be *promoted* by it; if this is not true, how comes it that we daily see People taking the most so-

* Sir William Wyndham.

† Sir Robert Walpole.

lemn Oaths in a *Court* of publick Judicature; Oaths by which they not only profess Duty and Allegiance to the *present* Government, but absolutely disclaim *all Right whatsoever* of the Pretender to the Crown; and yet no sooner have they done this, but take the first Opportunity to cooperate with the *Pretender* and his Friends in order to overturn that Constitution which they have sworn to support with their Lives and Fortunes? By this means all Distinctions are *thrown down* between *Truth* and *Falshood*, moral *Good* and *Evil*, *Virtue* and *Vice*; for a Man may be irregular in his Conduct in the *highest* Degree, may distinguish himself as a *Drunkard*, Swearer, or Liar, may *debauch* his Neighbour's Wife, turn *Pimp*, Smuggler, Gamester, Bully, any Thing, and yet be an *honest*, a very honest Man, provided he is furnished with a *due* Proportion of *Jacobite* Zeal. If in this I *belie* them, I am sorry for it. As an Advocate for Truth and Justice, I would give every one their *Due*.

Quid verum atque decens curo et rogo, et omnis in hoc sum.

When I am convinced of my *Mistake* I shall own it. But I speak of my *own* Knowledge and Observation with regard to many, and I'm afraid 'tis too *general*. Ungrateful however as it is, 'tis fit that some should *dare* to speak the Truth.

I have only to make one *Observation* more, with which I shall conclude this Paper.

That the *Jacobites* are extremely quick-sighted to discover any *Worth* or Merit in their *own* Friends, and the Heads of their own Party; but can see *no* Good in any that differ from *them*. Let but an *Harley* or a *Bolingbroke* be mentioned, and they are all on *Fire*, and can scarce refrain from the most *extravagant* Praises, and will hardly own that these great Men were liable to the *common* Infirmities

mities of *Human Nature*; whilst from the *Eclipse* of their Understanding, or the Perverseness or *Corruption* of their *Hearts*, they cannot allow a single *Excellence* in the Character of an *Earl of Orford* in the late Ministry, or those of a *Pelham* or an *Hardwick* in the present.

PHILELEUTHERUS EBORACENSIS.

TUESDAY, April 5, 1748.

Nº 15.

*Terruit gentes, grave ne rediret
Sæculum Pyrrhæ, nova monstra questæ.* HOR:

WHATEVER Prodigies the Age of *Pyrrha* produced, the present *Age* must be altogether as remarkable, for I think a modern Protestant *Jacobite* is a greater *Monster* than any that has yet appeared.

Monstrum, horrendum, informe! VIRG.

The Rebellion in the Year *Fifteen* was wicked and unnatural, but that in *Forty Five* was impious and monstrous; what less can be said of *Those*, who, after thirty Years Experience of the mild and equal Government under the present truly *August* House, were so ready to join with *France* and all the Powers of *Darkness* to exterminate the last poor *Remains* of Liberty and Virtue from off the *Face* of the Earth?

Archbishop *Tillotson* makes an Observation, "That a *Popish* Error, however absurd and ridiculous it be, is always of a Piece and consistent with itself; but others frequently fall into Mistakes which are altogether *unaccountable*." This Remark seems to be abundantly verified, by the *Political* Differences which at present prevail in this *Island*. For I dare venture to challenge any Man to men-

tion any *Maxim* maintained either in the *Church* or *State* of *Rome*, so absurd and monstrous as *This*, ‘ That a modern *Roman* will make the best *Englishman*, and that a mere *Bigot* will be the best *Defender* of the Protestant *Faith*.’ Yet this is what the *Jacobites* believe, or would palm upon the *World* for certain Truth. A Popish *Tenet* has always some End or Design, a manifest Tendency towards some Point, whether good or bad is not material; but *this* Protestant Principle, I would not call it, and thereby disgrace a Name I shall always glory in, rather, this strange Belief of some *Hairbrain’d* Protestants amongst us, is downright *Madness*, and can have no possible End but in Confusion and Anarchy.

I happened a little while ago to be in Company with one who asserted boldly, and with a Sort of Confidence, which seemed to proceed from a full Conviction of the Truth, ‘ That P——e *Charles*, as they thought fit to call him, was a Protestant; that a certain Gentleman, a Man of undoubted Veracity, who had lately been at *Rome*, and was at the *Pretender’s* Chapel, declared the Worship was entirely conformable to that of the *Church* of *England*.’

——— credat Judæus Appella,

Non Ego ———

JUV.

Now what amazing Impudence is this? I only mention this to shew, that our *Jacobites*, like their Brethren at *Rome*, will stick at nothing to serve their Purpose; for ’tis plain that Men who can believe such palpable, glaring *Falshoods* and propagate them with Industry, are capable of any Thing: Should *They* get into *Power*, what are we to expect?

Some Time after the Battle of *Culloden*, I accidentally met with a Gentleman from that celebrated Town called *Manchester*, where many have distinguished themselves in an extraordinary Manner, for something the *Reverse* of

F

Loyalty;

Loyalty; the Discourse soon turned on the *late News*; he spoke with great Coldness concerning that *Victory*, commending the Courage of the *Highlanders*, but above all lamented the unhappy Condition of his *Manchester Friends*, who were then Prisoners in *London*; I told him, I thought it happy for us that they were in *Prison*, and that all their Schemes were frustrated: He replied with great Warmth, ' You are a *Hanoverian*; and added, they were a Set of very honest Fellows.'

I soon found it would be to no Purpose to reason with a Jacobitish *Enthusiast*, I therefore chose rather to let him persist in his *Rant*, in order to make the better Discovery of his real Sentiments, and the Principles of his Friends and Party.

He then gave me an Account of the Rise of the *Manchester Regiment* as it was called in the *Pretender's* Service. A Number of young Men in that *Place* were invited to a Christ'ning at a Papist's House; the *Pretender* was then advancing with his *Highland Army*, and they, in the Warmth of their *Zeal*, took a solemn Oath to join him, when he came thither; and did so. I asked him if they were *Protestants*, and he said, Yes. Now observe here a fine *Contrast*! Protestants at a Popish Christ'ning! Protestants plotting the Destruction of a Protestant Government! Protestants actually joining with Papists in order to dethrone a Protestant Prince and set up a Popish *Outlaw*! Than such a Conduct there can be no greater *Folly*; there can be no greater *Wickedness*; are not such Men *Monsters*? Madness is too *mild* a Name. Words are wanting here, and it is not in the Power of Man to *paint* it in its proper *Colours*.

I remember when *Maddox*, who was Evidence for the King, at the Trial of the Rebels at *York*, was asked whether the *Manchester Regiment* had a *Motto* on their Colours, he answered in the Affirmative, and that it was
' *Liberty*,

' *Liberty, Property, Church and King,*' one of the Judges on the *Bench* observed, ' It was a very improper one for *them*, as they were the Four *very* Things they were endeavouring to destroy.

Nor can I think (since the Rebellion has been entirely quash'd) that the Behaviour of that *Party* has been at all commendable, otherwise whence came those Rejoicings we have been told of at the taking of *Bergen-op-Zoom*? Have not some People's *Looks* been observed to rise, when the *French* have had any imagined Advantage, and to fall with the *Success* of their Native Country against the *Common* Enemy? Nor can I think the wearing of *Plaid*, or *White* Roses, &c. as *Badges* of Distinction, becoming the Modesty of the *Fair-Sex*, or the Character of a Gentleman, tho' some who call themselves *Gentlemen* have undergone an hearty *Drubbing* for it, and very deservedly.

There is a Set of Men amongst us, to our *Shame* be it spoken, who have branded the greatest *Mercy* that ever appeared in any Government towards its Enemies, with the Character of *Cruelty*; and if in Spite of themselves, and their own Malice, they have sometimes been forced to own its Lenity and Moderation, they have basely imputed it to *Diffidence* and Timidity.

What can be thought of the strange Spirit that appear'd not long since at *Litchfield*, when one of the first of our Nobility, and a generally acknowledged *Patriot*, was struck at, and in a such a Manner, that had not the *Blow* been parried off, by one near, it might probably have ended his Life? With what Insolence do they appropriate the Word *Honest* to Themselves, insomuch that when I hear a Man called *so*, I begin to suspect him for something *else*? Nor do they forget to give the odious Name of *Turncoat* to those great Men, who have shewn themselves Men of real *Honesty* and Honour, by following their Judgments, in

supporting the Government, after they had discovered the *real* and pernicious Designs of their former *Friends*, when, as an ingenious Writer well observes, “ If a Man knows that he has his *Coat* on with the wrong Side out, he would be a *Fool* indeed if he did not *turn* it.”

Have we not a *Set* of People amongst us, *who* have no grateful Sense of the Protection they enjoy? *Who* by their disaffected Conduct make *Taxes* necessary for the Support and Defence of the Government, and then rail at those very Taxes which they *themselves* were the principal *Occasion* of? Has it not been observed, that Indulgence, Favours, Pardons, Acts of Oblivion, only make them more *outrageous*; and that their Impudence and Ingratitude *rise* in Proportion to the Moderation and Tenderness of the Administration? Was ever such *Lenity* so abused? Are not the most manifest *Lies* invented daily, and even glaring Contradictions, with Confidence, *asserted*, in order to mislead the Multitude, and make the lower Sort of People, who are not so capable of judging for themselves, *dissatisfied* and uneasy, throughout the Nation? But Jacobitism is a Cause that can never suffer by such Means; of this the *Scriblers* in its Defence seem thoroughly sensible, for if they are detected in one *Lie* to Day, they are sure to publish *twenty* To-morrow. I think the Pretender, at his *late* unwelcome *Visit*, in one of his Manifesto's gave it as a Reason why he hoped for Success; that a general Spirit of *Disaffection* appeared from the publick Papers and Magazines; what then have *they* to answer for who contributed to this *Charge*; and thus raise the *Expectations* and *Hopes* of our Enemies?

We have been lately told in Pamphlets and Newspapers, which I own seemed surprising, That the *French* take more of our Ships, and do us more Mischief, with forty Ships of War, than we do to them with One hundred

ded and fifty. Here no Notice is taken of the great Victories of an *Anson* and an *Hawke*. It is certain nothing can be more false or impertinent than this Reflection on our *Naval Power*; for not to mention, That our Fleet has taken and destroyed Half the *French Fleet*, and by that Means in a Manner *ruined* their Naval Force, at least with Regard to the *Degree* of Comparison with us; we have taken half their *Merchants*, and 'tis well known their Ships are of far greater *Value* than ours: And that we have been great Gainers by Sea is plain, from the moderate *Interest* of Money which has advanced little during so long and expensive a War, when besides the National *Debt*, such immense *Sums* have been annually sent abroad for the Support of our Allies, and no less than Six Millions lately borrowed, on the publick Credit, and what was highly remarkable, the Subscription was filled in a few Hours, and almost before the very *News* of its being begun, could be supposed to *reach* all the Parts of the *City*.

Have we not seen this deplorable *Faction* restless in *Peace*, uneasy in *War*; exclaiming against the Government for not pursuing such and such *Measures*, when they were entered into, opposing them with all their *Might*; the *first* to cry out, Why is the Queen of *Hungary* not *assisted*? When she is powerfully and effectually *supported*, then a *Land War* is absolute *Ruin*; when *Peace* is talked of, then the War is necessary and must be carried on at all *Events*; when the War is to be continued, then any *Peace* is better than *none*.

But by the Way, before we dismiss this Subject, a Word or two to the *Ladies*.

And indeed it must to their Shame be confessed, that many of that *Sex* have distinguished themselves for their Disloyalty even more than the Men, perhaps from a Persuasion that their Sex would *screen* them from the Punish-

ment justly due to their *Crimes*; but I can tell them that nothing *sits* so *ill* upon them as Party Rage; *high*, political Disputes can never *suit* with the Gentleness of their *Spirits*; it is unnatural and monstrous; they were designed to *polish* the Roughness and *soften* the Fierceness of the *Male* Part of the Species; to *allay*, and not to *raise* those boisterous Passions which disturb the *World*: And as the late ingenious Author of *Thoughts on Education* observes, “Whenever the *Ladies* aim at any Thing more than the Character of dutiful *Daughters*, good *Wives*, tender and affectionate *Mothers*, prudent *Mistresses* of Families, and useful and virtuous *Relations* and *Neighbours*, they aim at something quite out of Nature.” And I must observe to them, that nothing can render them less agreeable to the *other* Sex, than this *Party* Spirit; and it is certain that *Jacobite* Principles have a natural Tendency to *hurt* the Complexion, *sour* their Tempers, *spoil* their Features, *fully* their Countenance and *debauch* their Minds; in a Word destroy their *Beauty*, and *tarnish* all those *Charms* which Nature has *lavish’d* on them in such *Abundance*. In short, Sickness, Small-Pox, Wrinkles, or old Age, are not so *odious*, or have such a deadly Influence on a Woman’s *Person* as the Principles of *Jacobitism*.

Upon the Whole, I think I have made it *plain* to the Understanding of every Man of *Common* Sense, that every *Protestant Jacobite* is an unnatural *Production*, or in other Words a *Monster*.

*Quale Portentum, neque militaris
Dannia, latis alit Esculetis.*

HOR.

PHILELEUTHERUS EBORACENSIS:

TUESDAY,

TUESDAY, April 12, 1748.

N^o 16.*Religionem esse oportet religiosum nefas.*—AUL. GELL.

I HAVE, in several foregoing Essays, treated the Subject of *Jacobitism* with a Mixture of Argument and Ridicule; I shall now treat it in a more *serious* Manner, and as I have already inquired into their Principles and Conduct, I shall proceed to shew the pernicious Consequences of them, both with respect to the present *Age* and Futurity, and should their abominable Schemes succeed, should the *Pretender* (God forbid there should be the least Room for such a Supposition) be ever securely placed on the Throne of *Great Britain*, I shall demonstrate that the absolute Ruin of our Religion, our Liberty and Commerce must infallibly follow from it. Each of these Subjects I propose to consider in a *separate* Paper; and first as to the Subject of *Religion*.

Perhaps it may be objected, that as I have treated the *Jacobite* Faction as Enthusiasts, Fanaticks, and Madmen, why should I now attempt to *reason* with them in a serious Way? To this I answer, there may perhaps be some young tender *Minds*, who have sucked in this Poison, which it is not yet too late to *expel*; some who have unhappily been educated in these pernicious Sentiments, who from the gross Misrepresentations of *Facts*, and the *designing* Conduct of their Superiors, are unhappily got into a wrong *Train* of Thinking, though in the main they may be Men of virtuous Dispositions, and Well-wishers to the Good of their Country, though greatly mistaken in the Means of pursuing it. If therefore there be any one

of the *Jacobite* Party, that has any Spark of Virtue or Honour remaining, any Love to his *Native* Country, Regard to its Religion, Laws or Liberty, its Commerce and Wealth, Power or even Independency, its Safety, Happiness or Glory; Concern for the present *Age* or all *future* Times; *Regard* to Man or *Fear* of God; in short the best Interests of these Kingdoms or the Well-being of *Mankind*: To such I address myself, humbly intreating them, to consider with me, the *fatal* Tendency of their Principles, and the dreadful Consequences of their Conduct.

But to proceed, the Meaning of the Scrap of *Latin* at the Head of my *Paper* is, “ That though Religion is a Duty, yet Superstition is a Crime.”

That the Christian Religion teaches us the whole of our Duty both to God and Man, and at the same Time proposes to us the noblest Motives, to the Performance of that *Duty*, that can possibly influence the Mind of Man, I think the Enemies of our holy *Faith* can scarce pretend to deny; but that in Length of Time, great Superstition *erupt* into the Church, and had once well nigh overspread the *Face* of the Christian World, will readily be owned by all such as chuse to be ranked amongst those who so seasonably stood up for Christian Liberty in Opposition to Ecclesiastic Tyranny, and bravely *protested* against the Corruptions, Abuses, and Innovations of the *Church of Rome*. I shall therefore take it for granted, that an End put to the *Reformation*, and the Re-establishment of Popery in *Great Britain* and *Ireland*, upon the Ruins of *this* Protestant Church, would be the most dreadful *Evil* that could befall us; and yet that must be the inevitable Consequence if the *Wishes* and Designs of some People amongst us should succeed. For if the Pretender be a *Papist*, 'tis natural to suppose he would use his utmost Endeavours to *propagate* his own Religion; but we know that

that Popery never fails to make the most incurable *Bigots*; and the *blind Zeal* which is inseparable from it, will not suffer its deluded Votaries to treat any other Sect as *Christians*, or even as Men, denying all Charity to those that differ from it; and above all a *Popish* King would think it *meritorious* to trample on those Laws which have established this Protestant Church; nay, however inoffensive his Nature, however mild or gentle his Disposition, he would be obliged by his Principles, by all the Means in his Power, to make as many Converts as possible to the See of *Rome*, and imitate the cursed Example of that *Arch-Tyrant Lewis XIV.* of *France*, who vainly threatened, "That he would extirpate the *Northern Heresy*," as they affect at *Rome* to call it.

If it be said by his *Partizans*, that the Misfortunes of his Family, and the fatal Miscarriages of former Princes in that Line, would teach him a wiser Lesson, and be a sufficient Motive to him to avoid those Proceedings which drove *them* from the Throne; to this I answer, that, not to mention that this would be a *dangerous* and even *mad* Experiment to make, *those* who argue in this Manner, seem little acquainted with the *all-grasping* Nature of arbitrary Power, or the cruel and *unrelenting* Temper of Popery. For I will venture to assert, that Popery is yet the *same*, as barbarous and inhuman as ever, and I appeal to any of the mistaken *Advocates* for this *dire* Superstition, whether in any Country where it is established, they have granted any Indulgence or Favour to Protestants, more than the *Necessity* of the Times has plainly compelled them to, or repealed any of those *severe* Laws which Papal Tyranny and Usurpation has from Time to Time enacted?

That I am not *out* in my Observation on this *Head*, appears unquestionably from the *French King's* Edicts
against

against the Protestants in *Feb.* 1745. Which being done at a *Time* when they were endeavouring to give us a King of *that* Religion, is a clear Demonstration, that even *Interest* and *Policy*, for which, at other *Times*, and in other *Respects*, they were sufficiently remarkable, were not *powerful* enough to conceal their cruel and persecuting Principles.

The *Edicts* were to this Purpose, “ That whereas notwithstanding the several *Edicts*, &c. prohibiting the Exercise of the pretended Reformed Religion, his Majesty has been assured that *Assemblies* have been held of late within the District of *Montauban*, he therefore ordains *Processess*, &c. against all Preachers, &c. And it is his Majesty’s Will that the Commissary of the District do order all the *Men* who shall be known to have assisted at those *Assemblies*, but were not seized on the Spot, to be sent out of Hand, *without so much as the * Formality or Appearance of a Trial*, to the Gallies for Life, and the *Women* and *Girls* for ever shut up in Places appointed for them. And that the whole Division be made responsible for any Assembly in any one Community of that Division, and that they shall be fined arbitrarily by the *Intendant* and without any *Hearing*, and that *Dragoons* shall be the Collectors of those Fines.” The utmost Misery and Desolation of the District of *Montauban* and the adjacent Countries, were the Consequence of those *Edicts*. Many thousands were reduced to the extremest Poverty, and many more obliged to leave their native Places, and seek for Shelter in the more *hospitable* Woods. In *Dauphiny* and *Languedoc*, the Persecution has been carried on with a Severity not to be expressed ; tho’ the Loyalty of *Protestants* was never so much as called in question.

And is *this* the Religion we are so fond of, and *these* the *gentle* Promoters of it? Should we get a Popish King,

* *Sans forme ni figure de Procès.*

we might live to see the *Fires of Smithfield* again lighted, and the *Conversions à la Dragonnè* practised in the Streets of *York*. But before this happens, may *pale Death* close my Eyes!

The Example of a *Prince* is too considerable not to be felt, the Influence of a Monarch, especially in a loose, luxurious Age like this, and besides too indifferent as to Religion, is too powerful not to *weigh* with Multitudes, who would be glad to make their *Court* by Compliance and sacrifice their *Conscience* to their *Interest*. We should soon see all Places of *Honour*, *Profit* and *Power* in the Hands of *Papists*—*Ways* would soon be found out, to remove all *troublesome* Protestants, and as for the *Dregs* of the People *they* would soon follow their *Leaders*.

Upon the whole, I think it plain, beyond a Possibility of Contradiction, that if the Revolution, which the *Jacobite* Party aim at, should take Place, we must, in a little Time, all of us turn *Papists* or *suffer* for it. And if we lose King GEORGE and the *Protestant Succession* in his *Line* we shall lose the best *Guardian* of our Religion.

If then we prefer *manly Liberty* to *cruel Persecution*, if we prefer *Piety* to Superstition, good Sense to Enthusiasm, Virtue to Vice, Sincerity to Hypocrisy, our rational Religion to all the Fopperies of Popery; in short, if we prefer Heaven to Earth, the Love of God to that of this World, the Care of our Souls to that of our Bodies, nay, if we have any Concern for *either*, we must resolve to *live* and *die* by the present Government and *happy* Constitution.

PHILELEUTHERUS EBORACENSIS.

TUESDAY,

TUESDAY, May 17, 1748.

N^o 17.

'Tis Liberty that crowns Britannia's Isle,
And makes her barren Rocks and her bleak Mountains
smile.

ADDISON.

THO' *England* has been, ever since the Conquest, a limited Monarchy, yet the Prerogative of the Crown was more fully explained and expressly limited, and the Rights and Liberties of the Subjects more clearly asserted and duly ascertained, at the late Revolution. That ancient Observation, *Salus populi suprema lex*, is esteemed an essential Maxim of our Government, and that whenever a Prince ceases to rule according to Law, his Right to govern ceases: Since all Obligations between Sovereign and Subject are supposed to be mutual. This was the Case when King *James* broke his Coronation Oath, by violently breaking in upon the Constitution, and bearing down its Laws, Liberties, and established Religion; from all which Difficulties we were relieved by the Arrival of the Prince of *Orange* and his happy Success, under whom legal Government was restored. And the *Succession* was afterwards settled on the illustrious House of *Hanover*, being the next *Heirs* in the Protestant *Line*. Now should any other Person claim a Right to the Crown, inconsistent with the Settlement made by the Parliament and the general Voice of the People, he must demand a Thing contrary to the Laws and inconsistent with the Liberties of the People. If he comes in by any imagined divine, or pretended hereditary Right, it must be supposed, that let him
act

act as he will, the Subjects have no Right to remove him, on any Pretence whatsoever.

This would be riveting the Chains with a Witness ! Imposing on themselves a Yoke they must never expect to be quit of. But I would seriously ask any *Jacobite*, How is the Pretender to be brought in ? By his Friends here, or by a foreign Force ? It is plain, that his Friends here are not able to effect it, for not to observe that the Power is out of their Hands, both their Numbers and their Wealth are far too inconsiderable, for the most sanguine amongst them (tho' I own they are great Castle Builders) to entertain any such Hopes ; if therefore it ever should succeed it must be by a foreign Power. Now there is no Power in *Europe* either able or willing to assist them but *France*, and if *France* engage in such a *dirty* Piece of Work, she is too *wise* not to have a View to her own Interest : If it is done, it must be by Conquest, and what a wretched Situation must we be in, to accept a King from a *French* Conqueror ? For to pass by that ancient, hereditary Enmity there has been betwixt us and them, and they would be glad to retaliate upon us the Indignities and Affronts they have at different Times received ; we have been too great an Hindrance to them in their Designs upon the Continent, and their Schemes of universal Monarchy, for them to omit such an Opportunity, for ever to put it out of our Power to give them any more Disturbance. Besides the Person they would impose on us, would be too much obliged not to comply with whatever they should demand.

Should a Change of Government succeed here, it must be supported by a Standing Army, and probably a *French* one too, which would be no other than *Guards* on the Person of him who seemed to reign, *who*, as he arrived at his Dignity by their Assistance, must preserve it by their Help,

Help, and hold it at their Pleasure. Miserable Situation indeed, to be the Slaves of one, who must himself be the Slave of *France* ! What must become of the Estates, and Properties and Lives of all such as were hearty in the Interest of the present Government ? What would become of the Freedom of Parliaments ? or rather where or how would Parliaments exist, since a Standing Army of Papists would soon teach them to be compliant ? We should then see in *England*, what happens every Day in *France* ; *The King would send his Orders to them, to obey his Will.*

Should any be inclined to think more favourably of arbitrary Power, and imagine it not so terrible ; I shall answer with Mr. *Addison*, “ That such a Book as *Suetonius* is a Demonstration against it.”

No Nation can have any Security for its Happiness, but where the Laws reign, and the People by themselves or their Representatives, have a Check upon the Sovereign. If the Governor of a Nation was like the Ruler of the Universe, always infinitely wise, and perfectly good, it would be happy for a Country that he was *absolute*, because the Mischiefs of Faction, the Oppositions of Party, and the tedious Delays of publick Business, where great Numbers must of Necessity be consulted, would be thereby avoided, and the Interest of the Whole better promoted, and more effectually secured ; but the Generality of Mankind are so ill fitted for Government, (of which the History of the twelve *Cæsars*, and that of the *Stewartine* Race are a sufficient Proof) that a Nation can never guard too much against any Encroachments of their Liberty, or Tendency towards an *unlimited* Authority.

The before-mentioned admirable Author in his *Freeholder*, tells us a remarkable Story, relating to the fatal
Effects

Effects of *arbitrary* Power and *unlimited passive* Obedience; with which I shall conclude this Paper.

One of the most arbitrary Princes in our Age was *Muley Ishmael*, Emperor of *Morocco*. This Prince was a Man of much Wit and natural Sense, of an active Temper, undaunted Courage, and great Application. He was a Descendant of *Mahomet*, and so exemplary for his Adherence to the Law of his Prophet, that he abstained all his Life from the Taste of Wine; began the annual Feast of *Rammadan*, two Months before his Subjects; was frequent in his Prayers; and that he might not want Opportunities of kneeling, had fixed in all the spacious Courts of his Palace large consecrated Stones pointing towards the *East*, for any occasional Exercise of his Devotion. What might not have been hoped for, from a Prince of these Endowments, had they not all been render'd useless and ineffectual to the Good of his People, by the Notion of that Power they ascribed to him? This will appear, if we consider how he exercised it towards his Subjects, in those three great Points, which are the chief Ends of Government, the Preservation of their Lives, the Security of their Fortunes, and the Determination of Justice between Man and Man.

Foreign Envoys describe this holy Man mounted on Horse-back in an open Court, with several of his *Alcaydes*, or Governors of Provinces, about him, standing bare Foot, trembling, bowing to the Earth, and at every Word he spoke, breaking out into passionate Exclamations of Praise, as, *Great is the Wisdom of our Lord the King; Our Lord the King speaks as an Angel from Heaven*. His Majesty at the same Time, to exhibit the Greatness of his Power, and shew his Horsemanship, seldom dismiss'd the Foreigner from his Presence, till he had entertained him

him with the Slaughter of two or three of his *Liege* Subjects, whom he very dexterously put to Death, with the Tilt of his Lance. *St. Olon*, the *French* Envoy, tells us, That when he had his last Audience of him, he received him in a Robe just stained with an Execution; and that he was blooded up to the Elbows by a Couple of *Moors*, whom he had been butchering with his own Imperial Hands. It is computed that, by his own Arm, he killed above forty thousand of his Subjects. I cannot quit this Article of his Tenderness for the Lives of his People, without mentioning one of his Queens whom he was remarkably fond of; as also a favourite Prime Minister who was very dear to him. The first died by a Kick of her Lord the King, when she was big with Child, for having gathered a Flower as she was walking with him in his Pleasure Garden. The other was bastinado'd to Death by his Majesty; who repenting of the Drubs he had given him when it was too late; to manifest his Esteem for the Memory of so worthy a Man, executed the Surgeon that could not cure him.

This absolute Monarch was as notable a Guardian of the Fortunes as of the Lives of his Subjects. When any Man among his People grew rich, in order to keep him from being dangerous to the State, he used to send for all his Goods and Chattels. His Governors of Towns and Provinces after his Example practised Rapine, Violence, Extortion, and all the Arts of despotick Government, in their respective Districts, that they might be the better enabled to make him their yearly Presents.

His Determinations of Justice between Man and Man, were indeed very summary and decisive, and generally put an End to the Vexations of a Law-Suit, by the Ruin
both

both of Plaintiff and Defendant. Travellers have recorded some Samples of this Kind, which may give us an Idea of the Blessings of his Administration. One of his *Alcaydes* complaining to him of a Wife which he had received from his Majesty's Hands, and therefore could not divorce her, that she used to pull him by the Beard; the Emperor, to redress this Grievance, ordered his Beard to be plucked up by the Roots.

A Country Farmer having accused some of his *Negro* Guards, for robbing him of a Drove of Oxen, the Emperor readily shot the Offenders: But afterwards demanding Reparation of the Accuser, for the Loss of so many brave Fellows, and finding him insolvent, compounded the Matter by taking away his Life.

The only good Thing he was celebrated for, during his whole Reign, was the clearing of the Roads and High-Ways of Robbers, with which they used to be very much infested. But his Method was to slay Man, Woman, and Child, who lived within a certain Distance of the Place where the Robbery was committed. This extraordinary Piece of Justice could not but have its Effect, by making every Road in his Empire unsafe for the Profession of a Free-booter.

Such was the Government of *Muley Ismael, the Servant of God, the Emperor of the faithful, who was courageous in the Way of the Lord, the noble, the good.*

PHILELEUTHERUS EBORACENSIS.

G

TUESDAY,

TUESDAY, May 24, 1748.

Nº 18.

Commerce never flourish'd long but in a free State.

ESSAYS, Mor. & Polit.

WE hear little of extensive Trade amongst the Antients, 'till the *Tyrians* and *Sidonians* grew famous among the Nations: So long ago as the Age of *Solomon*, the Trade of the World seems to have centered in them; which at that Time included the *East-Indies*, the *Mediterranean*, and the Countries bordering on the *Red Sea*. And if any Regard is to be paid to the Authority of *Herodotus*, in the Reign of *Sesostris* the Great, whom *Sir Isaac Newton* makes to be the same with *Shishack* who spoiled the Temple of *Jerusalem* in the Reign of *Rehoboam*, the Trade of *Tyre* was great, and its Naval Power exceeding formidable; and it is plain from all the Accounts of those Times, that the Friendship of the *Phœnicians* was sought after by all the great Princes of the Earth.

What the Scripture says of *Tyre* is highly remarkable, 'The City whose Merchants are Princes, and whose Traffickers are the Honourable of the Earth.' And, 'The renowned City which was strong in the Sea, she and her Inhabitants which cause their Terror to be on all that haunt it.'

When the old City, which was situated on the Continent of *Syria*, was besieged by *Nebuchadnezzar*, and was no longer able to defend itself against such numerous Forces, the Inhabitants, after a gallant Resistance, silently withdrew

withdrew themselves, and their best Effects, into a Neighbouring Island, and thus left as it were the Shell of a City to the mighty Conqueror, who for want of Ships was not able to follow them. Tho' it was afterwards forced to yield to an *Alexander*, and fell a Prey with the adjacent Countries to his Successors.

But when *Tyre* lost its Liberty and Independency, it soon began to decay; and in its Stead *Alexandria*, and then *Carthage*, had the chief Share in the Trade of the World, till the latter got to that Height of Power as to be dangerous to the mightiest Empire on Earth, and therefore *was to be destroyed*, that the Masters of the World might live secure. Out of the Ruins of the *Roman* Empire rose *Venice*, as it were emerging from the Waters, to be the *Sovereign Mistress* of the *Seas*. And for many Years enjoyed *uninterrupted* the Benefit of boundless Commerce, by which it grew so formidable, as to become the Defence of Christendom, at least by Sea, and the Bulwark of *Europe* against the Encroachments of the *Turkish* Empire. Till at last, when a *new World* was discovered in the *West*, and a long-forgotten Passage to the *East*, the Balance of Trade was thrown into other Hands, chiefly the *English* and *Dutch*, whose Power and Grandeur have been mostly owing to that Cause.

And here I would remark, that all the several States, which have brought Trade to such Perfection, enjoyed the Advantage of a free Government; not only where Liberty and Property were safe, but mostly where the Democratic Part was prevalent in the Constitution, and the *People* had some considerable Share of Power.

It must be confessed indeed, of late the *French* have come in for *too* considerable a Share of that great Support of Influence and Power. Whether this be owing to the Genius of that Nation, which is so remarkable for the

Invention of new Arts, and so industrious in the Prosecution of them, or to the present corrupt State of Mankind, which makes them so fond of purchasing every Thing from *them*, who must be acknowledged to have brought Luxury to a greater Height than any other People, is hard to say. Notwithstanding 'tis well known what *France* suffered from the Expulsion of the Protestants who were their best Hands in their Manufactures: Nor is their Trade believed to flourish much, whenever their *Grand Monarch* is disposed to ravage the Territories of his Neighbours; of which the present War is an undeniable Instance; for 'tis certain the Distresses of that Country, notwithstanding all the Glare of Conquests, are infinitely greater than any *we* have yet felt, tho' the Clamours of some Sort of People are so loud.

And if ever the Schemes of Persecution should be put in Practice in *England*, it is easy to see what Multitudes of People must be driven from our Shores, and how our Fields must lay waste, and our Manufactures suffer, in good Earnest, for Want of Hands.

But if ever the Designs of the *Jacobites* should succeed, dire must be the Consequence! No less than the absolute Destruction of our Trade. For let us consider by what Methods the Pretender must ever arrive at what he wishes. It must be allowed to be by those of Force and Bloodshed. All Attempts that he can make by the sole Assistance of his Friends here, as I have observed in a former Paper, will be always vain and ineffectual, since, besides their being greatly the Minority, as well as far inferior in Riches, Power, and Dependance, I believe I may add Courage, for 'tis well known the *Jacobites* are *errant Cowards*, could do little, besides making a Noise and procuring an Halter to themselves, and eternal Disgrace to their Families, against the whole Civil Power of the Nation, supported by

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the most numerous and formidable Fleet in *Europe*, and a standing Army composed of Men of sound Principles, many of them of great Fortune and Interest, and both Fleet and Army, I hope, to a Man, *staunch Friends* to the present Government; I say the Jacobites can never be able to do any Thing effectual without a foreign Assistance. But from whence should this Help come? It is evident beyond Contradiction, there is no Nation upon Earth able or willing to give it them, except *France*; (tho' even that may perhaps be doubted) from whence I suppose it is they expect their Aids.

If then, in some favourable Opportunity, the *French* should steal over a numerous Body of Forces into *Great Britain*, for a small Number would signify nothing, and should be joined by all their Friends here—Can any Man be so lost to common Sense, as to imagine that a Family, which has been so renowned for successive Ages for equal Courage and Conduct, would tamely give up all their Rights, and in which so many Millions are concerned, (I think I may say, without Flattery, every true Protestant and true Christian upon Earth) to the base Invader of our Peace and Happiness? In such a Case, I dare say, the greatest and best Part of the Nation would rise as *one Man* to join their *truly Protestant Sovereign*, in the Defence of all that's dear! and great! and good! And that many Thousands, nay Myriads would be found, who would freely shed the last Drop of their Blood in their Country's and Religion's Cause. But what would be the Consequence of all this? Confusion and Anarchy, Rapine and Plunder, Fire and Sword. What would then become of our Trade amidst these horrid Scenes of War? What would become of that lively Spirit of Commerce which distinguishes us so much at present among the *European Nations*? How should we be able to furnish foreign Armies with Cloaths,
when

Invention of new Arts, and so industrious in the Prosecution of them, or to the present corrupt State of Mankind, which makes them so fond of purchasing every Thing from *them*, who must be acknowledged to have brought Luxury to a greater Height than any other People, is hard to say. Notwithstanding 'tis well known what *France* suffered from the Expulsion of the Protestants who were their best Hands in their Manufactures: Nor is their Trade believed to flourish much, whenever their *Grand Monarch* is disposed to ravage the Territories of his Neighbours; of which the present War is an undeniable Instance; for 'tis certain the Distresses of that Country, notwithstanding all the Glare of Conquests, are infinitely greater than any *we* have yet felt, tho' the Clamours of some Sort of People are so loud.

And if ever the Schemes of Persecution should be put in Practice in *England*, it is easy to see what Multitudes of People must be driven from our Shores, and how our Fields must lay waste, and our Manufactures suffer, in good Earnest, for Want of Hands.

But if ever the Designs of the *Jacobites* should succeed, dire must be the Consequence! No less than the absolute Destruction of our Trade. For let us consider by what Methods the Pretender must ever arrive at what he wishes. It must be allowed to be by those of Force and Bloodshed. All Attempts that he can make by the sole Assistance of his Friends here, as I have observed in a former Paper, will be always vain and ineffectual, since, besides their being greatly the Minority, as well as far inferior in Riches, Power, and Dependance, I believe I may add Courage, for 'tis well known the Jacobites are *errant Cowards*, could do little, besides making a Noise and procuring an Halter to themselves, and eternal Disgrace to their Families, against the whole Civil Power of the Nation, supported by

the most numerous and formidable Fleet in *Europe*, and a standing Army composed of Men of sound Principles, many of them of great Fortune and Interest, and both Fleet and Army, I hope, to a Man, *staunch Friends* to the present Government; I say the Jacobites can never be able to do any Thing effectual without a foreign Assistance. But from whence should this Help come? It is evident beyond Contradiction, there is no Nation upon Earth able or willing to give it them, except *France*; (tho' even that may perhaps be doubted) from whence I suppose it is they expect their Aids.

If then, in some favourable Opportunity, the *French* should steal over a numerous Body of Forces into *Great Britain*, for a small Number would signify nothing, and should be joined by all their Friends here—Can any Man be so lost to common Sense, as to imagine that a Family, which has been so renowned for successive Ages for equal Courage and Conduct, would tamely give up all their Rights, and in which so many Millions are concerned, (I think I may say, without Flattery, every true Protestant and true Christian upon Earth) to the base Invader of our Peace and Happiness? In such a Case, I dare say, the greatest and best Part of the Nation would rise as *one Man* to join their *truly Protestant Sovereign*, in the Defence of all that's dear! and great! and good! And that many Thousands, nay Myriads would be found, who would freely shed the last Drop of their Blood in their Country's and Religion's Cause. But what would be the Consequence of all this? Confusion and Anarchy, Rapine and Plunder, Fire and Sword. What would then become of our Trade amidst these horrid Scenes of War? What would become of that lively Spirit of Commerce which distinguishes us so much at present among the *European Nations*? How should we be able to furnish foreign Armies with Cloaths,
when

when our own Armies, composed of the Prime of our Manufacturers, must be first supplied, and would then probably take all we could spare? How should we supply Foreigners with their Arms, when Necessity obliged us to use all the Arms we could forge at Home? How should we furnish almost all the Nations of the World with many of the Necessaries of Life, when our own Nation, and almost all our People would be necessarily engaged amidst the dreadful Distractions of a Civil War? or rather might we not expect to see all the Quarrels of the Continent transferred to our little Island, and this our Country made the Field of War for *Europe*?

It may be worth While to consider here, what Effect this dismal Catastrophè would have on Property in general, and the Landed Interest especially, as well as Trade. For Instance, in many of the Trading Parts of this Country, as well as many other Parts of *England*, Land shall let from twenty to forty Shillings an Acre, I speak extreamly within Compass, *per Ann.* even where the Soil is far from being naturally fruitful; this high Price is owing entirely to our great Trade, and the vast Numbers of People employed in it: Should therefore any common Distress, or publick Calamity, (and the Pretender's gaining the Crown of *Great Britain* I should esteem the greatest that could possibly happen) destroy this Trade, and scatter these People, one might safely pronounce, that the same Grounds which now produce to the Owner forty Shillings an Acre, would not then make four. *This* Advantage would our Gentlemen in the Landed Interest reap from a Revolution; not to mention the considerable Benefit, to use the common Phrase, of wiping off the National Debts with a Sponge.

After all, can we imagine that all the *Protestant* Powers in *Europe* would see *France* subjecting *England* to its Will,
and

and become supine Spectators of what passed? Surely no. We should see (and in such an Extremity I should be glad to see them) Armies upon Armies transported hither to oppose the *French* Faction, I could reckon up *Danes*, *Hanoverians*, *Hessians*, *Russians*, *Saxons*, nay I'll add *Swedes* and *Prussians*, who would all unite in such a Cause; but in the mean Time what must we suffer by the general Devastation of our Country? And suppose they should in the End succeed by the Assistance of their good Friends the *French*, there would then be nothing left but the mere Shadow of a Nation, to use that Expression, nor would it be of mighty Consequence, after *Great Britain* was no more, *who was King*. But to put the Case the most favourable for the *Jacobites*; granting their Prince should be established on the Throne without much Bloodshed, which by the Way can never be, yet as he must infallibly be the Tool of *Rome*, and the Puppet of *France*, what Dupes must we expect to be to them? And in particular what an advantageous and honourable Treaty of Commerce should we obtain in such a Situation? We might hope to have *French* Wines and Brandies, and all the rich Product of their more *kindly* Soil and Climate, imported with us Duty free. And we must no doubt admit all their ingenious Manufactures and various *Luxuries* upon the same generous Footing; and give them the Privilege of a free Trade in all our Ports both here and in the *West Indies*, whilst our own is cramped. Who would not envy us all this Happiness? Not to mention what we should be obliged to pay — more than all the Debts of the Nation — for that *glorious* Job. But this Picture is too shocking, and I am weary of this odious Subject, having, I think, said enough to convince every Body, that no Man of *Protestant* Principles, who has Sense and Virtue, and will give himself leave to think, *can possibly be a Jacobite*.

I have

I have only one Observation more to make, with respect to the Cavillers against the Administration, with which I shall conclude this Subject;—That our Ministers may have this Consolation, that whether they be in all Things successful or no, they may say of themselves with equal or with greater Justice, than the old *Roman* in the celebrated Tragedy,

*'Tis not in Mortals to command Success,
But we'll do more, Sempronius, we'll deserve it.*

PHILELEUTHERUS EBORACENSIS.

F I N I S.



